

T H E
T E M P L E
Of Lively Stones.

O R

7342 91

The Promised glory of the last days, appearing in the perfect pattern of the House in the top of the Mountains, established upon the never-failing foundation of Apostles and Prophets, by Christ the chief Corner Stone:

Being a clear Description of the true Gospel Church with all her Officers and Ordinances, as the lasting Legacy of our ascended Saviour, for the perfecting of his through-spirited virgin Spouse, whose Principles and Precepts so long imprisoned in the Papal Apostacy, are enlarged and advanced by the good hand of God upon the restraint of

Tho. Tillam, a Prisoner of hope.

ev. 15. 5. with 11. 19. After that I looked, and beheld the Temple of the Tabernacle of the Testimony in heaven was opened; And there was seen in his Temple the Ark of his Testament.

L O N D O N, Printed for the Author, 1660.



Academiae Cantabrigiensis
Liber.

1721

The Gospel Ministry	{ for {	Planting or Breeding	{ are {	1 Apostles 2 Prophets 3 Evangelists.	7 19 21 23 29 33 41 46 52 57 94 171 174 177 178 182 186 200 203 204 207 211 217 222 233 247 251 253 265 301
Their	{	1 Preparation,	{	1 Removing Rubbish, 2 Fitting matter. 1 Precepts.	
	{	2 Foundation.	{ upon {	2 Principles.	
Wherein	{	1 Conviction, to Repentance 2 Conversion, by Faith 3 Submission in Baptisme 4 Admission, through laying on of hands 5 Proceeding on to Perfection.			
1 By the Improvement of Separation from all that is Antichristian, as			{	1 Heart 1 Persons { In 2 Habit 3 Marriage 2 Expressions { 1 Oaths 3 Offices { 1 Titles 4 Seasons { 1 Dayes 2 Hours { of the { Week 3 Months { Day 5 Provision { in Church in State 6 Places { for { 1 Worship 2 Burial	
2 By Communion in	{	The Temple or Church	{	1 Espousals 2 Love-feasts 3 Holy Kisse 4 Washing of Feet	
	{	The Lords Supper with	{	1 Prayer 2 Praise 3 Vigils	1 Men uncovered 2 Women veiled 3 Meet Postures
The Gospel Ministrie, for	{	Guarding and Feeding,	{ are {	1 Pastors 2 Teachers 3 Rulers 4 Deacons	302 322 324 308 343 347 352 355 364 370 381 384 389 391
Their work	{	1 Admission of Members 2 Reception of Infants 3 Dismission of Disciples 4 Casting of Lot 5 Collections for Saints 6 Church-censures 7 Restoring of Members 8 Withdrawing of Disciples 9 Consociation of Churches 10 Anointing with Oyl			

THE EPISTLE

To all the sincere separated Servants of the most high
God, who are breathing after the full embraces
of their beloved.

DEAR DISCIPLES,

As the spirit of grace hath engaged your Souls to
separate from the World to the Lord so the
spirit of ungodliness is at present separating
you from the service of your Saviour, by pro-
hibiting your Solemn assemblies. No sooner
is the Temple of the Tabernacle of the Testimony in
Heaven opened, but we see a smoke filling the Temple,
so that no man will be able to enter, till the seven
last plagues be accomplished, Rev. 15.

Yet be not discouraged, theres more of the glory and
power of God in the dispensation then many are aware
of; Mount Sinai was all on a smoke at the delivering of
the Law, (possessing the people with much trembling) and
in mount Sions first assembly, the house was filled from
Heaven, with a sound of a rushing mighty wind;
wherefore think it not strange, at the reviving of Gods
precepts, and Christs principles, to behold blood, and fire,
and vapour of smoke; The Dragon must attempt war
upon the remnant of the Womans Seed, who keep the
commandments of God, and have the Testimony of
Jesus Christ, yet still the virgins who are redeemed
from among men, will sing **AS IT WERE** a new
Song; That is, the old Song of Moses (newly revived)
in conjunction with the Lamb of the Lamb. Wherefore
now (as you love your souls) glorify ye the Lord in
the

TO THE READER.

first, even the Name of the Lord God of Israel in (these) Isles of the Sea, where he is working wonders to astonishment, and though you be an afflicted and poor people, yet I beseech you approve yourselves, a sincere holy harmless people, leaning alone upon the Name of the Lord, improving all your interest by prayer, mourning on the Mountains like Doves of the valleys, every one for his iniquity, with heart-meltings for mis-improving solemn meetings, and other pretious Gospel mercies. And while your Harps hang on the willows, by the brooks of Babylon, lay hold of this pregnant promise (to poor forsaken Zion) I will gather them that are sorrowfull for the solemn assembly who are of thee, to whom the reproach of it was a burden. In the meantime, beware of bowing to those traditions of men, making voyd the commandments of God. The revived Prelacy and English Service-book, is a meane Image of the decayed Papacie and latine Mass: Glorious is the memorial of the three Children, who rather exposed their bodies to the fiery flames, then they would bow before the gay Image, notwithstanding the Kings decree: The greatest difficulty will ly upon your leaders, whether (like Daniel) **TO DO AS AFORE TIME**, or (with the scattered Disciples) to preach from place to place in private, till liberty in our own Land or else where may be enjoyed? I shall leave them to the motions and teachings of the pure spirit, and only offer my persuasions: That publick meetings (during the present prohibition, & disceinal decree) are the readiest way to destroy all meetings, by exposing professors to manifold miseries, without any advantage to truth. Our expected deliver-

vance.

TO THE READER:

rance will be after the manner of Egypt, and we may know, that although the only desirable thing that Moses sought, was the solemn meeting of the enthralled Saints, yet when the King consented to their assembling in the Land, Moses plainly said, IT IS NOT MEET SO TO DO; But preferred liberty in the wilderness before it, Exod. 8.23, 26, 27. The good Lord instruct and satisfy your souls, who are now visited with that threatened fearful famine of the word, and help you to build upon his promise, that though (we have provoked him to give us tread of adversity, and the water of affliction, yet (the time is at hand, that your teachers shall not be removed into a corner any more, but your eyes shall see your Teachers. Dear Christians, accept I beseech you of this service, as a seasonable mercy, to preserve the memorial of Gospel discipline in your present solitude, That while no man is able to enter the Temple because of the smoke; you may (at home) behold in this little book, the beauty of Christ's house, with all the Officers and ordinances; Be not prejudiced that it proceeds from a Prisoner, under reproaches; The crimes for which I am confined (by order from the old Committee for plundered Ministers) are, my denial of the morality of the First day of the week, with the Ministry that maintain it, could I violate my conscience by taking the oath I might be free. Brethren, the hour of temptation is now upon you, hold out one hour, and be blessed for ever.

Pray for the Lord's Prisoner and in him your Servant,

THOMAS TILLAM.



To the Faithful, into whose hands this shall
come, Greeting.

THe honour I bear o this work, and the high esteem I
have of the Authour (amidst the many reproaches, and
false reports, fleeing upon the wings of the wicked one)
hath induced me to bear my testimony to this Treatise,
which although little, yet lively, and lovely to discerning
persons. It is Temple-work, and shewn, that sinners may be
ashamed, you have here the form, and fashion of the house,
with all the goings out, & comings in thereof. Dear friends,
it is an enclosed garden of choise flowers ; If you be not
yet entred into it, look through the grate, and behold the
most delightfull walk in all the World (as I do assure you
from experience) If you desire entrance, do but knock and
the door shall be opened, by him that hath the key of the
house of David ; Here you shall find the foot-steps of the
flock, and though the Sun burns hot, yet you shall enjoy
rest at noon, for they that are planted in the house of the
Lord and garden of our God, however troubled with boisterous
storms shal meet with a quiet Haven; here you shal be brought
into the banquetting house, to be chearfull guests at the
Lords Table, under the banners of love; only beware you
prove not spots in the feast ; Here you shall find Shepherds
that will not fleece you, but feed you ; Here you may pluck
many a delightfull flower very lovely to behold, if your sight
be clear, very sweet if you can savour them, yea the choicest
spices

spices the garden of God affords, if you can receive them. I must be brief, this in a word I can say (with our Saviour) I have come into this garden (my friends) and have gathered the Myrrhe with the spice, I have eaten the honey-comb with the boney, come eat O Friends, drink, ye drink abundantly O beloved Like it not the worse for the imprisoned Authors Joke, whose heart is enlarged towards you, desiring the liberty of your Souls, from all those snares wherewith many have been surpris'd since the Apostacy. If you shall suspect any weed to be here. put it not in your bosom, but let it alone till the gardner comes to pluck it up; I am straitned in time though not in affections to such as affect the truth, but shall desire your profiting whilest you read and consider these heavenly mysteries, and so remain

Your Souls Friend

Christopher Pooley.

Straitness of time and want of room prevents the vote of my dearly beloved fellow-labourer, John Jaquez, whose large testimony could not be at this time communicated, but is with all thankfulness accepted by the Author.

T H E

THE PORCH, Or Gate to the TEMPLE.

OUR Lord Jesus Christ, who is Heb. 10.
the new and living way unto the Fa- 2.
ther, doth exceedingly abase him- John 14.
self to stand at sinners doors, knock- Rev. 3. 20.
ing by the powerful Hammer of his holy Jer. 23. 29.
Word upon hard hearts, that having bewen Hos. 6. 5.
them by the Prophets, and slain them by the R. m. 7. 9.
words of his mouth, He may bring their Mar. 11.
weary wounded sinki g souls into the Porch 28, 29, 30.
of his Sanctuary, and convey such heal-
ing mercies, as the Impotent man received Acts 3. 2.
who sat at the beautiful gate of the Temple; Ephes. 5.
wherefore, awake thou that sleepest, and arise 14.
from the dead, and Christ shall give thee life.
Behold a Jacobs ladder, reaching from Gen. 27.
Earth to Heaven, and as ever thou would'st 12.
enjoy the glory of that Palace, waite in
the Porch of his holy House (in thy Pil-
grimage) till the descending Angel shall trou- John 5.
ble the Waters, that thy distressed, perplex- 2, 3, 4.
ed spirit, may partake of those heart re-
viving mercies, that flow down the Gar-
ments of our merciful high Priest.

The Porch.

It is an Almighty Mediator, that calls
 2 Sam. 9.2 poor shattered sinners (who are *dead Dogs*
 in their own esteem) groaning under the
 intollorable burden of awakened consci-
 ences ; Your diseases cannot be too hard
 Rom. 5.20. for Christ to cure, for *where sin aboundeth,*
Grace doth much more abound. Come then,
 Luke 14. from the *Parish Streets & Lanes, high Wayes,*
 21. 23. *and Hedges,* to the pure Fountain of living
 Waters, which will transform you into
 lively stones, for his Gospel Temple. For-
 sake the *common Court* (crouded by carnal
 Rev. 11.2. Weapons with vain Worshippers) and
 enter into his *Gates with thanksgivings,* and
 Psal. 100.4 into his *Courts with praise,* who takes one of a
 Jer. 3. 15. *Citie,* and two of a *Family,* and brings them
 Mar. 7. 13, unto *Sion,* by the *grait Gate and narrow Way,*
which few can find. The only entrance is
 by new Obedience ; and therefore, blessed
 Rev. 22. are they that do his *Commandments.* that they
 14. may have right to the *Tree of Life,* and may
 enter in through the *Gate into the Citie.* Hath
 John 16.3 the convincing spirit of Christ, so powerfull-
 Acts 2.37. ly prickt your hearts, that you are ashamed
 of all your doings ? Why then draw near
 with devout reverence, and behold the
 Pattern of the *House,* its several *Gates,*
 Forms, *Laws, Officers,* and *Ordinances ;* For
 Ezek. 43. the whole limit thereof round about is most
 11, 12. Holy.

THE T E M P L E.

THe Spiritual House of the high and holy One, (typed forth by that stately Temple at Jerusalem) is compact of pure Gold, tryed Silver, precious Stones, and choice Cedars, separated from the World, and measured by the Rod or Rule of the blessed Word; An enclosed Garden of pleasant Plants, thriving under the soul-refreshing dews of Heaven; And secured under the winges of an All-sufficient Saviour; The pure Primitive Spouse (from Christ to Constantine) appeared visible and glorious, amidst all those pangs of heathenish persecutors. But then the mystery of Iniquity, soon suppressed her Virgin purity, treading the holy Citie under foot, and obscuring the Scriptures (the unerring witnesses of Christ our King by whom she was fed in a Wilderness condition, 1260. years. Rev. 11.2, & 12.

But (the counsel of Trent, having slain the witnesses) such help was handed from Heaven, by the German Princes (the promised wings of the great Imperial Eagle) that the Temple begun again to be opened, and the book to be unsealed; A mighty separation being made from the Papal Apostacie, like the path of the Fift, which shineth more and more unto the perfect day. Rev. 12.14
Dan. 12.9
Prov. 4.18

First

Their faithful Remnant.

Rev. 11. 13

First Prelacie prevailed against their persecutors, till being puffed up with pride to persecute such as saw further light, their Hierarchy (of 7000 names of men) fell with the tenth part of the Citie, whose deadly wound seemes to be healed, for a scourge to those (of all Opinions) who began to smite their fellow-servants, meerly for pressing on to perfection under the more glorious discoveries of Christ.

Isa. 42. 4.
& 51. 5. 7.Rev. 15.
2, 3, 4, 5,

At present, the voice of the seventh Angel (now sounding) hath produced a small remnant of the *Womans seed* in these *Islands*, waiting for the advance of the Law of God, who by their intire separation, are become *Victors over the Beast, his Image, his Mark,* and the number of his Name, singing the song of Moses and the Lamb, unto whom the judicial laws or righteous judgements of God are made manifest; and this is the Temple of the Tabernacle of the Testimony, which in Heaven is opened; For their heart is the living Ark containing the whole (and every part of the) Law of God, for whose sake in special, this discription of the Gospel Temple is prepared, to be their solace in secret, while Temple entrance is obstructed by smoking fire-brands, till the seventh Vial makes way for transcending Temple glory, to souls separated from Antichrist. Here is the patience of the Saints.

Isa. 7. 4.

Here

here are they that keep the Commandments of God and the faith of Jesus.

And as they have wholly abandoned Babylons customs and traditions, so do they equally abominate those airy delusions of Satan, who transforming himself into an Angel of light, fills the fancie of his followers with a notion of the light within, and perswades them (under specious pretences of spirituality) to follow that kind of light which every one that cometh into the World doth receive, whilest they refuse the sure Rules of the eternal Spirit, whom (our Saviour saith) the World cannot receive.

These professe high for worshipping in the spirit, but forsake that worship which is enjoined in the Word of Truth, whereas the true God is such a pure Spirit as will be worshipped IN SPIRIT and IN TRUTH.

Their general cry is That the Kingdom of God is within you; But except your righteousness exceed those Scribes and Pharisees (who had the Kingdom of God within (or among) them, you shall in no case enter into the Kingdom of Heaven; for these (through their tradition) transgressed one of (those royal Lawes) Gods ten Commandements, whereas the Gospel Doctrine is plain, that whosoever shall keep the whole Law, and yet offend in one point he is guilty of all.

There are a sort of sober persons, who suppose that the Church is yet in the Romish Wildernesse, and yet through grace there is a faithful Remnant of the womans Seed, who are viuble, in view of and therefore persecuted by) the world, *Who keep*
 Rev. 12. 17 *the Commandments of God, and have the Testimony of Jesus Christ.*

These have passed already through the Baptismal streams of *Jordan*, and have made such progress towards the land of promise, that they are at this instant founding with their despised Rams horns, about the lofty walls of cursed *Jericho*. Yea they are hasting towards their seventh dayes, seventh circuit, which will assuredly rase the foundations of that secure City, scituate upon seven hills.

Here's the proper Kingdom work! Here's the very dispensation of the present day, which few discern. Here sits the judgement, in recovering those pretious *Times and Laws* which have been changed, and long detained by that blasphemous little Horn. *Nehemiah* and the rest of the Jews, are (in the midst of many adversaries and difficulties) at work in building the old wast places, and raising up the foundations that have been
 Isa. 58. 12, *desolate for these many generations. The light*
 13 & 14. *with of the Moon begins to equal that seven fold*
 25. *light of the Sun (spreading it self before the*
 sons

A firm foundation.

sons of men) by the opening of the seventh seal which binds up the breath of Gods people and heals the stroke of their wound, who are instrumental in the Almightyes hand, to restore his antient paths, in recovering his sanctified Sabbath from that foot of pride which hath so long trampled upon it.

Others may fall in the Wildernesse, and fail of enjoying the fifth Kingdoms glory, for want of a Caleb-like through spirit in universal obedience. But these shall assuredly ride upon the high places of the earth, *Isa. 58. 14.* for the mouth of the Lord hath spoken it. O that pious persons would be perswaded of this generation work! That instead of erecting *Towers*, they may be firmly established upon the never failing foundation principles and precepts of Apostles and Prophets, whose Basis is Jesus Christ himself the chief *Eph. 2. 20* corner stone.

Let foolish Virgins build upon the sandy foundations of humane custom and tradition, and at last see a necessity of buying that golden oyl wch grace conveys *Mat. 25.* (to futeable subjects) thorough Baptism, laying on of hands, Gods Supper, Sabbath, &c. The time of purchase will then be past for ever, Gospel Truth will never more be tendred, Sions door will be shut *Isa. 2. 2* to all eternity. Gold will be good for nothing but to cast unto those blind Moles

and Bats, who are so greedy of it. **God** will arise and shake terribly the earth, and put into the hand of Babylon a cup of trembling, and make her Merchants drunk unto destruction, who will not relinquish her changed Times and Laws.

Deut. 32.
29.

O that they were wise, that they understood this, that they would consider their latter end.

At present every mans way is right in his own eyes; The Kingdom of Christ is much in the mouths of most Professors, crying, Lo here, and lo there. But *when they say he is in the (Parish) desert, go not forth, or behold he is in the secret chambers (of an idolized light within) believe it not.*

Mat 24.26

As thou lovest the eternal welfare of thy pretious soul, listen to no mans light, nor follow any mans form; But if thou sincerely seek thy beloved, and wouldest find *where he makes his flocks to rest at noon, Get thee down (by his direction) in the foot-steps of the flock, and feed thy Kids besides the Shepherds Tents.*

Cant. 1.7,
8.

If my service may be acceptable, I shall assist thee in thy search, but see that thou tread not one step out of the pure Prints of Primitive Scripture Saints, and be sure thou shrink not at any Officer or Ordinance which Christ hath bequeathed to his Church throughout all ages. Seeing there
is

is no lesse need of all instruments and means to assist the spouse at present, then in the first dayes of Gospel Light : It being much more difficult to draw persons now out of Babylon, then formerly from *Judaism* ; For indeed repairing requires more skill, and exposeth to more danger then the first building or Planting. Wherefore that the Church may be thoroughly furnished to every good work, as well to root out and pull down, as to *Jer. 11. 10.* build and to plant ; hath our dear Redeemer bestowed upon her as well.

A begetting breeding Ministry, as a fostering feeding Ministry, and instead of those *seven thousand names of men*, *Re. 11. 13.* devised and distinguished by the several degrees and orders of Antichrist, hath our Royal Lawgiver committed the care of his Kingdom to these seven lamps of Evangelical Light ; Namely,

1. *Apostles.*

4. *Pastors.*

2. *Prophets.*

5. *Teachers.*

6. *Rulers.*

3. *Evangelists.*

8. *Deacons.*

And to prevent contention about Pre-eminence in *Sions Assemblies*, hath the Divine Wisdome sometimes placed *Prophets* *Rom. 12. 6, 7, 8.* before *Apostles*, and *Teachers* before *Pastors*, *1 Cor. 12. 28.* that so the onely contest in his house may be to go before each other in love, and

in honour to prefer one another.

Jude 11. My first endeavour (first stopping the current of *Corahs* crime in usurping the Ministry) shall be the description of a lawful labourer, who may expect successe in his service.

He may be known, First, By his vocation, which is either immediately from Christ by Vision Revelation, or some way extraordinary, sufficient to satisfy his own Conscience, and the Conscience of his Hearers.

Or else he is called (mediately) by a lawful Church of Christ, which in its place I shall prove to be of equal authority with the former; A person clearly called to be an Ambassador of the eternal King, is thereby exceedingly abased in his own eyes, under a deep sence of his insufficiency, with the great glory and dignity of such honourable employment; and did not the Word declare that God delights in chusing such *base despised foolish things*, his soul would sink in the undertaking; for he is even emptied like water, and become *lesse then the least of all Saints*, and as this is evident in the Divine records, so it is and must be the particular experience of a person that can assure his soul of an effectual call to this great work, into which many make a bold intrusion to the hazard

of

of themselves and those that follow them.

2. This called Minister, is Divinely inspired with the *tongue of the learned*, full of *matter*, and able speedily to Preach Christ convincingly, and whiles those Merchants who make a trade of the Ministry, are so vilited with darknesse, that they cannot Divine, his power is mightily increased by the Spirit of the Lord.

Isa 50. 6.
Job 32. 18
Mic. 3. 6.
7, 8.

3. He is as free and readily engaged in any service for his God; he stays not to consult with flesh and blood, much lesse to make bargains like the Hireling Generation, but the living coal having once touched his lips, he chearfully cries, *Here am I, send me*, and without delay away he flees to Preach the everlasting Gospel.

Gal. 1. 6.
John 10.
Isa 6. 2.
Rev. 14. 6.

4. He is wonderfully supported and encouraged by his Master in his work.

And as thus he is known by his Vocation. So

2. He is further manifest by his Mission. He puts not God upon a complaint of running to Preach before he was sent; he knows that Arts and Parts can onely make an Orator to inform, or convince, but the Person sent of God is the True Gospel Preacher, to search, convert and save the souls of his attentive hearers: Tis no sound conversion to turn persons

Jer. 1.
Act. 18. 10
Jer. 23. 21
Dan. 12. 3.

from

Jer. 23. 22
Acts 20.
26, 27.

Mat. 28. 19
2 Cor. 5.
18.

Mat. 7. 29
Tit. 2. 15.

1 Cor. 9. 2.

Isa. 44.
25, 26.

Mat. 21.
23.

from profaness unto Popery, no nor yet unto those more specious professions of living in God, or setting up that light which every natural man receives as the onely guide to glory. When the Pharisees surrounded sea and Land to beget Profelites (as some of these now do) they did but lose their labour, and add to their transgression; for none but the qualified Minister, who is called and sent from Christ, can acquit himself from the blood of souls, seeing none else stands in Gods Counsel, and therefore utterly incapable of declaring all the Counsel of God to others.

Thirdly, The faithful Steward is further discovered by his Commission, being invested with Divine Authority as the Ambassador of Heaven, to reconcile sinners, teaching like his Master, with all Authority, and not as the Scribes.

And hence necessarily follows

Fourthly, His confirmation, while the hand of Heaven attends his service with successe. So that he can shew the fruit of his labors, as the visible Seal of his Ministry in the Lord, who frustrateth the tokens of the Lyars, and makes Diviners mad, but confirmeth the word of his Servant, and performeth the Counsel of his Messenger. If the bold Pharisees demand of him (as of his Master before him) by what Authority

he

he teacheth : The visible signes of an Apostle, in the conversion of sinners unto the beautiful order of Saints are a suddain, and satisfactory answer. When once Christ had opened the eyes of him that was born blind, he could not but wonder at the ignorance of those blind guides. 2 Cor. 12. 12.

Why herein (saith he) is a marvelous thing that ye know not from whence he is, and yet he hath opened mine eyes. Demetrius and the [parish] craftsmen being hoodwink'd with hire, having none other livelyhood then Antichrists allowance, have neither experienced the successe or supply of a True Preacher. John 9. 30

Fifthly, He is further approved by his Provision, for he hath laboured freely, and lives honourably, upon Divine Providence ; Which hath ordained that those who preach the Gospel should live of the Gospel. 1 Cor. 9. 14. Gal. 6. 6. Commanding him that is taught in the Word to Communicate unto him that teacheth in all good things, that he may receive his allotted double honour, not onely of reverence, but convenient maintenance, for the discharge of the necessary duty of hospitality. And since no life is so honourable and comfortable, as to live thus upon Christs Ordinance, those preachers must needs be inexcusable who cry out upon parish Hirelings, and yet dare not depend upon providence, without some

some gainful Trade or Office. Tis sad indeed to pretend a clear Call to the Ministry, and not trust him that Called for Maintenance. Talents hid all the week in an earthly Trade, are not like to give good attendance in Gods time. However many build upon their abilities, yet such a one as Timothy should study to show himself a man approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, yea and to give up himself wholly to the work, I doubt their account will not be comfortable, who serve Mammon six daies, and rush into Jeshovahs Courts as his Ministers on the seventh. *No man that goeth to such warfare, entangleth himself in the affairs of this life. Tis a weighty work, and requires the whole man utterly disingaged from all earthly interests, and sincerely separated unto this service.*

2 Tim. 2.
4.

Obiect.

from Acts
20. 34.

Verse 35.

As to the frequent Objection of Pauls Tent-making, It is true that his hands ministered to his necessities. And tis no less true that he saith, I have shewed you all things, that so labouring ye ought to support the weak.

1. He shewed them all the counsel of God, and so labouring ought Ministers to support the weak Lambs of the Lord Jesus.

2. He shewed them how constantly he kept to his high Calling night and day in

Pub.

Publick and private ; and if the Objectors
would but so labour, there would be li-
tle time to attend their Trades.

3. He shewed them, that in case of ne-
cessity (through the Churches deep poverty 2 Cor. 2.
ever, ty) he did labour with his hands, and so
ought all that can. He saith not these
hands have ministred to my Convenien-
cies, much less to any such superfluities
as some of the Objectors stand guilty of.
I am confident Paul never wrought for
Ribbands, or trimming of Gold, Silver,
&c. twas meer necessity that took Paul off
that great duty of preaching instantly in
season and out of season. If the other Apo-
stles deemed it unmeet for them to leave the
word of God and serve Tables ; it must needs
be more unfit for Gospel Preachers to fol-
low Trades. Christ never called any to
this work, but he took him from his
Trade, or Office ; and to prevent tempta-
tions to a return, he instituted an Ordi-
nance for his Ministers honourable Main-
tenance, *That he who planteth a Vineyard,*
should feed of the fruit ; and he that attendeth 1 Cor. 9.
a flock, should eat of the Milk 7 9.
Doubtless the
Churches of Christ had long since been
greatly multiplyed, and Parishes extreme-
ly emptied, had not professed Preachers
preferred their Trades and Offices before
Gospel Ordinances. Should God now curse
their
Mal. 2 2.

Jer. 48
10.

their blessings, who have done his work so negligently, it would be dreadful. Should he blast their estates which they have obtained in the neglect of Gospel duties, or break their societies which have been so slightly gathered, his proceedings must be justified. But I shall return to the faithful painful Labourer in the Lords Harvest, whom I have described in general by his Appellation, Vocation, Mission, Commission, Confirmation, and Provision, and shall now descend more particularly to each distinct Officer and his Function; and First of

The Apostle,

His continuance.

Who is Called and Ordained, either by the Prince, or his Spouse. *Matthias, Paul and Barnabas, (who were Ordained by the Churches) were of equal Authority with those Commissioned by Christ himself. Tis no small encouragement to such Messengers as are rightly Ordained by true Churches, that they are approved as sent forth by the holy Spirit. And although the evil spirit (by such Instruments as are distinguished by the name of Antichrist) hath long laboured to supplant or suppress the very name and Office of an Apostle, yet we find him upon Record in the word of truth of equal continuance with Pastors and Teachers, all being alike bequeathed*

Acts 13.
4.

Eph. 4. 8,
11, 12.

queathed by an ascended Christ, For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body. And if we will believe the Divine Oracle, he is to remain in the exercise of his Office (with the rest) till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

There cannot be a cessation of *Apostles*, while there is a continuance of *Pastors and Teachers*. What God hath so inseparably joyned together, let not man presume to put asunder.

Especially seeing there is more need of his help to remove Romish rubbish, and restore Gods Times, Lawes and servants from Antichristian Impurities, than at first in point of Jewish Ceremonies. Tis not the Title, but the Office of an *Apostle* we contend for. God must have meet Instruments to beget and bring his beloved out of Babylon; and tis very remarkable, that at her downfal, we find (expressly) *Apostles and Prophets filled with joy*, Rev. 18. 4. 20. The Bridegroom cannot miss his friend to celebrate the espousals, and prepare Virgins for his everlasting imbraces. *Pastors and Teachers* must attend their respective Flocks, the *Apostle*, *Prophet and Evangelist*, are all employed in breeding, as they

2. His ser-

Rev. 18. 4.

2 Cor. 11. 1, 2.

Acts 13

2^d Cor. 8,
23.Acts 2.
Tir. 1.
1 Cor. 11.

they in feeding the Church. There are still through grace some in being who can do make good their Call very eminent of from Christ, and like Paul and Barnabas, being solemnly separated to their proper work, are now to be esteemed as to
 The Messengers of the Churches and the glory of Christ. Wherefore such as oppose them and labour to destroy their being, do manifestly rob Christ of so much of his glory, and the Church of her high honour, and most eminent gift. I have sufficiently shewed that their proper work is to plant Churches, and take care of their beauty and order; yet have they also received from Christ Prime and plenary Power, to perform the duties of all sorts of ministers, until God shall raise up such as may be solemnly Ordained to each particular Office. He must have and improve the gift of Prophecy in general (while such Prophets are wanting) carefully declaring all the Counsel of God. He must do the work of an Evangelist, in frequent watering, and setting all things in order in the Garden of God. He must attend the task of a particular Teacher, by faithful information, and perform the part of a Pastor by pious exhortation. He must discharge the duty of a Ruler, by diligent Watchfulness, Caution and admonition; and

till

re an still some are seasoned with a spirit of wis-
 dom, gravity, and sincerity for the Office
 ment of *Deacons* (which are usually the first gift
 of *Christ* bestowes upon his Spouse) our
 proper Apostle, or planting Messenger must see
 to the *serving of Tables*. O with what holy Gal. 4.13
 fear and dread should he enter upon this
 High and honourable Office, which is thus
 clearly comprehensive of all others? How
 should this high dignity endear him to all
 manner of Gospel duty? With what sin-
 cerity must he dispense the Word? With 2 Cor. 4.2
 what humility must he do all his work? 2.
 With what wisdom, faithfulness, and full 1 Thess.
 Authority must he care for, and govern 2. 10.
 his Lords house? He had need of a Lyon- 1 Cor. 1.
 like Majesty in conjunction with a Lamb- 2.
 like innocency. He must exercise much
 prudence and patience in driving, as the
 Children are able to go, for he is their
 only Father, *who hath begotten them* (with 1 Cor. 4.
 much travel and pain) *through the Gospel*. 15.
 And therefore tis but equal (in shewing Gal. 4.19.
 the indulgence of a tender father to the
 Flock) to have the thankful returns of all
 Childe-like love, duty, and obedience
 from them again. He must for their sakes
 expose himself to all kind of sufferings,
 dangers, reproches, even to the hazard
 and laying down of his life, as Christ Col. 1.24.
 shall qualifie. He must carefully Ordain
 C Elders

Act. 14.

23. 20. cap

2 Pet. 1.

15.

2 Pet. 5.

2 Cor. 3.

elders over them, and direct them in their proper duties. And when providence shall call him from publick preaching to some private prison, banishment, or some other retirement, he must moreover, endeavour (to leave upon record the whole will of God) that the beloved Lambs of the Lord Jesus may be able after his decease to have the things he hath taught them in continual remembrance.

But yet the highest and most honourable part of his excellent office, remains to be performed, when the shrill Trumpet shall awaken all the World, and the Saints again shall behold their Minister (who planted them) crown'd with never fading Glory.

O what unspeakable delight will that great meeting bring! If the return of an imprisoned Shepherd be so desireable to his longing, and longed for flock, in this vale of tears: Who can conceive the satisfaction of that glorious day, when the wise Master builder, who hath laid the Foundation (with all that have built thereon, gold, silver, and pretious stones) shall see his work abide, and in a wise Virgin posture waiting for the beautiful and Glorious Groom, unto whom (as the last part of his Apostolical office) he shall have the honour to present so many Virgins, as in the

day

day of Grace be espoused unto Christ. Which shall be rewarded (not with the annual stipend of an Hireling) but with a chearful admission into his Masters joy, where the converter and converted shall outshine the Sun, and be satisfied with full communion for evermore. For what is our hope, or joy, or crown of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his comming? 2 Cor. 11.
1 Thes. 2
19, 20.

For ye are our glory and joy.

Memorandum, That in the instant of my writing hereof this twentieth of the seventh moneth, 1660. The Parish Bells are ringing at mine ear, to welcome the Arch Bishop of Canterbury, who was instal'd in superstitious state at Westminster, whiles I am Prisoner in his Gatehouse at Lambeth.

The Prophet.

His proper evangelical gift, is not that miraculous inspiration, or way of Vision or Revelation, to foretell things to come; but it is the most desireable and eminent communication of the Blessed Spirit, inabling and qualifying the person to speak, for the edifying of the Church, for I find that as the Apostles work lies chiefly, to gather persons out of the World into a Gospel Church state. So the Prophets employment is principally to prophesie

in a gathered congregation of Saints.

And these Prophets are either such as are upon tryal, what their gift is, and may prophesie two or three of them at one exercise, with submission to those Prophets who are Rulers in the Church, and the most competent Judges of their abilities; For the Spirit of the Prophets are subject to the Prophets (even now as formerly, when the younger Prophets were prophesying, and Samuel appointed over them) and not without need, seeing gifted persons (especially young ones) are so apt to be puffed up with pride or fall into sundry errors, for which cause they are not to be employed abroad, till very well approved.

Secondly, There are in the Church such Prophets as being thoroughly approved, are fit for apostolical employment, such as Barnabas and Saul seem to be, before their so'lemn Ordination, or such as Judas and Silas, who are stiled chief men among the brethren, or rather Governours, Guids, Rulers, as the word (*ἐπισκοποι*) signifies, and these are to be employed in any special service with the Apostles, for the edifying of other Churches, where they may abide at their own pleasure, as the good spirit shall guide.

This is the second gracious gift which Christ

Christ hath bestowed upon, and continued to his beloved spouse; and how eminent these Prophets are, may appear by the testimony of truth it self, esteeming *John to be the greatest Prophet that ever was born of women, until his time; and yet that the least (Prophet) in the Evangelical Kingdom (or Church) is greater then he.* 1 Cor. 12 28.

This should greatly engage the Prophets of the Lord, to improve all their abilities for the advancement of his glory, who so eminently qualifies & highly esteems of them. Mat. 17. 12

And seeing their work properly lies in the Churches of the Saints, let such esteem their feet beautiful, and chearfully embrace so great a gift for the givers sake, who assures them, that *he which receiveth a Prophet in the Name of a Prophet, shall receive a Prophets reward.*

Not national universities, but separated societies are the proper Schools and Nurseries of the Lords Prophets. And therefore he that hath an ear let him hear what the spirit saith unto the Churches; who are further enriched with a third Royal gift from on high, viz. Mat. 10. 41

The Evangelist.

This title (by tradition) is applyed to those four pretious pen-men of the Gospel, but belongs properly to such qualified persons as are solemnly designed to 1 Tim. 4: 14.

accompany and assist the Apostles in planting, watering and compleating of Churches.

We do indeed find *Philip the Evangelist* (without any expresse Apostolical designation) *Evangelizing at Samaria*, where *such men and women as believed his Doctrine were baptized*. But not a word of Infant Baptism.

Howbeit, the usual employment of Evangelists (unlesse in such a time of persecution, as that when *Philip* fled) is according to the wisdom of the Apostles, in disposing them, where they discern most honour, may be brought to Christ by their Ministry, which is to be exercised *in Ordination of Elders, or what ever is wanting in the Churches unto whom they are sent*.

Tit. 1. 5.

2 Tim 4

5. v. 9. 11.

12. 13. 21.

Tit. 2. 15.

To this end was *Titus* left by the Apostle at *Crete*, and *Timothy* at *Ephesus*, not there to reside as a Diocesan Bishop, but by the same authority (that disposed him there for a time) is he called away to *Rome*, with directions to bring *Pauls cloak and writings*, and to hasten with all diligence before *Winter*. Which he durst not have done if *Ephesus* had been his Diocese.

The office of an Evangelist, is to be mannaged with all Authority, and therefore tis dangerous to despise this pretious gift

of

of Christ, wch is continued as a most need-
ful office in his Church. For the same word
and work where themselves were enga-
ged are they required to commit to faithful
men, who are to teach others, that so posterity
might not be deprived of this blessed
benefit. 2 Tim. 2.

Here then you have the *begetting, plant-
ing breeding Ministry, In the Apostle, Prophet,
and Evangelist*, distinctly presented. The
feeding Ministry, namely the *Teacher,
Pastor and Ruler*, being to be chosen out
of gathered Churches, I shall defer, till
we have attended & observed the former
in their foundation work, for this beautiful
building of lively stones.

The first whereof is,
Preparation.

And this was the proper service of that
excellent Prophet (and more then a Pro-
phet) who uttered his voice in the *Wilder-
nesse, prepare ye the way of the Lord, make his
paths strait*. Which was performed by
the *through purging of the flour*, for this
Divine Fabrick. The Jews house (though
built upon the same bottom, which is
Christ the Corner stone) *was waxen so old,
that it was even ready to vanish away*. Mat. 3. 3.
verse 12.

And the design of the great Architect
was, to have all new framd, Repairs
would not satisfie. He judged it very Heb. 8. 12.

Rubbish removed.

- unseemly to patch up *an old garment with a new piece of cloath, or to put his new wine into their old bottles.* Parental holiness is no good plea in *Sions Court*, It will not now avail, to say, *we have a believer to our Father*, though it were *Abraham himself.* The carnal seed cannot relish Gospel sweets, it suited well enough with those carnal Ordinances, which were to continue till the time of reformation, a greater and more perfect *Tabernacle* must now be established, *That is to say, not of this building.* The tenour of the old *Covenant* is found faulty, and therefore tis in vain to contend for the continuance of that fleshly interest, as in circumcision. Then indeed there was no being *Christs* till first
- Mat. 3. 9. *Abrahams*, now theres no being *Abrahams*, till first *Christs*. The aspiring mountains of birth-priviledges must be abased, and the low forsaken valleys of the Gentiles exalted. Not only the judicial earthly state politique, but even the very *Heaven* (their Ecclesiastick frame) is shaken and removed.
- Heb. 9. 9. 10.
- Gal. 3. 19, *Abrahams*, now theres no being *Abrahams*, till first *Christs*. The aspiring mountains of birth-priviledges must be abased, and the low forsaken valleys of the Gentiles exalted. Not only the judicial earthly state politique, but even the very *Heaven* (their Ecclesiastick frame) is shaken and removed.
- Heb. 12. 26, 27.
- Mat. 23. 28. Behold, (saith Christ himself) *your house is left unto you desolate.* And therefore what enemies are they to poor infants, that would hale them into a house of desolations, and shroud that tradition of Infant Baptism under a perswasion that the Jew-
ish

with ish Church state is yet standing? In vain
 wine then was that Apostolical invitation to
 esse is *separate from them.* But certain it is, that Aet. 2.
41. 47.
 not John first prepared the way, our blessed
 to our Lord broke down the partition wall, our
 nself, holy Apostles removed all the ceremonial
 pspel rites of judaism. And are no lesse need-
 hose ful in this our day, to bear away all the
 onti- rubbish of Romish Babylon, which should
 eater oblige us to a thankful acceptation of such
 y be gracious gifts from our ascended Saviour,
 uild- not onely to purge our floor, by this
 at is first work of preparation, but to revive
 n to their second primitive service, in laying a
 esh- most sure and firm foundation for *Sions*
 hen building.

And since it is so exceeding dangerous
 and destructive to the whole Fabrick, to
 fail in the Foundation (of the great and
 glorious house of the eternal Majesty) we
 ought the more exactly to observe our
 way and work. For *if the Foundations be* Psal. 11 3.
destroyed, what can the righteous do? Having Heb. 8. 5.
 therefore an expresse command to *make all*
things according to the pattern shewed in the
Mount. Let us go up to this Mountain of
 the Lord, by the footsteeps of the flock, where
 we may behold the Labourers at their
 work (as wise master builders) digging
 deep through all the Jewish customs, tradi-
 tions and administrations, for *old things*
are

2 Cor. 5. 17. *are passed away, and all things become new.*

Heb. 8. 8.

That is, new framed, and new formed, for we must not imagine that Christ doth totally cast away the old creature, but he heweth, squareth and polisheth the old Paul, and the old Timothy, so that the same Paul, and Timothy become new Creature, and to he deals with the old faulty Covenant, which is not Annihilated, but (like the old decayed Moon) so changed and (a new) enlightned that it becomes a new Covenant, yet still the same old everlasting Covenant, which was made with Adam, renewed with Moses, and confirmed to David, being now established by Christ, and become exceeding comfortable to obedient Christians, even the sure mercies of David.

Isai. 55. 3

Neither are the old Elements of Moses house utterly rejected, but onely new

Heb 9. 10.

of apostle

Barn Timothy

moulded, and fashioned. Their divers Baptisms of Priests women, Lepers, and several sorts of unclean persons and vessels are passed

away, but of the very same Element of water doth our Lord Institute one Evangelical Baptism. And although his King-

Rom. 14.

17.

dom is not meat and drink, yet he takes the chief meat and drink he finds in that old building (namely Bread and wine) whereof he Institutes a new Feast to continue in his Courts till his second coming,

so likewise he changeth all anointings of their *Priests, Altar, and Tabernacle*, into Jam. 5. 14 one simple Ordinance, of the same Element of oyl. And on this wise did those skilful careful builders (whom the Great God first engaged) Dig through, and Demolish that old heap of Traditions, Rites and Ceremonies, yea and all their *Carnal interests*, and of the very same materials (old Covenant, old Creatures, old Elements) do they form and frame a new and living Temple to the Honour of the Everlasting God. When these faithful labourers had digged so deep that they were come to the very Rock upon which alone the Church is built, The Foundation (like unto the Superstructure was first destroyed) and in three dayes raised up again. So long as our Foundation was in a mortal Condition, God was contented with *Carnal dying Sacrifices*; But since his death, nothing will serve but *Spiritual living Sacrifices*, and therefore no materials will here be accepted but such as are *Hewed by the Prophets, and slain by the Words of Gods mouth*, for of such was the first Gospel house purely compact, an *Habitation of God through the Spirit*, as through his Divine aid I shall describe in convenient time and place.

Mat. 7. 24.

1 Pet 2. 5.
Rom 12.
1. & 7. 9.
with Hos.
6. 5.

Eph. 2. 22

If then such Instruments and industry
were

were requisite to demolish the Jewish Church state which God himself had established; How much more need have we of *Apostles* with their utmost endeavours to overturn the *Popish Apostacy*, with all those *Babylonish abominations* which the grand deceiver hath advanced? Here's a necessity of such searching and cleansing as can never be performed by any but *Apostles*, who must Diligently dig through a confused heap of *Antichristian customs*, an innumerable multitude of *humane inventions* and *unscriptural traditions*. They must make their way through *seven thousand names of men*, to overturn and destroy all the changed *Times and Laws* of the Little Horn. And when they come to the Foundation of all, that also must be utterly rejected. *They shall not take of thee a stone for A Corner, nor a stone for Foundations, but thou shalt be for ever desolate saith the Lord.*

Rev. 11.

13.

EVIANGELIUM

O' Spánuir.

Dan. 7. 25.

Jer. 51. 26.

Tis not the Crosse of Christ, but the Chair of *Peter*, that they have built upon, Not the Scriptures of Truth, but their own Canons and constitutions, are the Cords and stakes by which they stand; which requires no lesse then the spirit of an Apostle to dig through root up and destroy: He must exercise both his Limbs, and his Lungs in reviving out of this *Chaos* of confusion, such a beautiful fabrick as
Christ

Christ delights to dwell in, he must flee through the midst of Heaven with the everlasting Gospel, crying (as in our Type, at their return from literal Babylon) Ho, Ho, come forth, Deliver thy self O Zion that dwellest with the daughter of Babylon. Many a bitter blow must be given to a hard heart rivetted to earthly interests, before it will cast off carnal incumbrances, and buckle to this business; many a loud alarm ere life will take possession of dry bones, depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean ye that bear the vessels of the Lord. All of Babylon must be utterly abandoned and abominated, yea all the detestable things thereof destroyed, before the old waste places of Hierusalem can be advanced, or so much as the foundations (which have lyen desolate for many Generations) can be raised.

No wonder then, that so many of the gathered Churches rend and run to ruine, who want right builders to lay a firm foundation; for if none can preach (to profit) except they be (anointed) sent, and solemnly ordained of God, much lesse can they lay a sure and orderly foundation, so necessary for such a building as must abide so many storms and fiery tryalls. There are at this day many who take upon them to be Teachers, very ignorant of (and therefore have need to be taught which be) the first Principles of the Oracles.

Heb. 5. 12. *Oracles of God*, some contend against Gospel Baptism, receiving instead thereof a Stone from *Babels Towers*; others there are (who have embraced the true Baptism) that do yet relinquish *laying on of hands*, surely such Structures cannot long continue; we see by sad experience many who are opposite to some Ordinances of Christ who soon come to cast off all; *walking by the light of a strange fire, and sparks of their own kindling*, a supposed light within, contrary to the clear light of Scripture, and that which they are like to have at Gods hand is to lye down in sorrow.

Isa. 50. 11.

Ezek. 43.
10, 11, 12.

Rev. 22,
15. and
21. 2.

Christ calls for through spirited Christians to measure the pattern of his house, such as are *ashamed of all their (traditional) doings*, and requires his Minister to *write in their sight, all the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, that they may punctually and diligently) observe them all*; for the whole limit of this house (in the top of the Mountain) is most holy round about: Here is no court without this Temple to be measured, for without are *Dogs, Idolaters, &c.* who feed upon the scraps of carnal customs, and Antichristian Traditions, which is all the portion given of God to those Romish Gentiles who have trodden down the holy City these *fourty and two months*, (or a thousand two hundred

hundred and Lxty years) wherefore such as
 are indeed the Apostles of the Lamb, who
 have freely received the knowledge of his *Mat. 10. 8.*
 divine mysteries, (without purchasing the
 same at Universities) go freely forth to his *John 7,*
 harvest, taking nothing of these Gentiles. *No 8.*

Antichristian ordination, no humane custom
 or invention, no bewitching Benefice, or
 Parish provision, if they have either *purse or* *Luk. 22,*
scrip of their own they must take it (any *36.*
 provision that Saints can assist with) and so
 they are to pass from place to place, without *Luk. 10. 9.*
saluting any by the way, for indeed it is very
 dangerous to bid persons *God speed*, which
 possibly may be carrying some false doctrine, *2 Joh. 10:*
 or employed about some other evil deed. *11.*

Where ever they come, enquiry must be
 made *who is worthy*, saluting that house with
 the blessing of peace, and receiving what they *Mat. 10.*
freely give. And truly in this custom (imme-
 diately before my imprisonment) my choice
 companion, and my self enjoyed much con-
 solation, with the special presence and
 blessing of God upon our poor labours.
 Though sometimes occasion hath been mi-
 nistred to *shake even the dust of our feet against* *Act. 13. 51*
 the rejecters of Truth, which is a duty *and 18 6.*
 clearly incumbent upon Christs Ministers, *Math. 10.*
 and vwill be one day a most dreadful evidence *14. 15.*
against despisers, yea some mens sins are open *1 Tim.*
before-hand going before to judgement, by some *5. 24.*
 signal

signal demonstration of Gods displeasure for the warning of others; As for instance, the Lord having put an opportunity into my hand, to preach publicly in the City of *Norwich*, and the Magistrates hearing that I was again invited, they assembled and consulted about it, and with bitter opposition of the Truths that I professed before them, (especially the Sabbath) they forbade me to preach in their high places, wherefore at my departure, (according to command from the highest Magistrate) so soon as I was without their City, I did solemnly in the Name of our Lord Jesus Christ, shake off the dust of my feet against them, and whiles I was preparing this work for the Press, came the following information from a person approved. *The Adversary to the Truth, that was Mayor when thou shookest off the dust of thy feet against this City, on the last Sabbath being in his Shop, went into his Closet, where he was found dead.*

The seventh day Sabbath.

The Lord make it a warning to others, who are yet persecuting and opposing the same Truths, for as Christs word is true, he will some way or other execute judgement upon all, and convince them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, whiles noble *Bereans* shall be everlastingly blessed,

vvhc

who are built upon the Rock of ages. This therefore being the prime Apostolical employment, I shall particularly apply my weak (but willing) Pen to the pure Platform.

Zions foundation.

The onely firm foundation that any man can lay, is ~~that~~ tryed Stone, that precious corner Stone upon which the soule that by faith is fixed shall never be ashamed. This impregnable Rock is the heart-reviving Root of David, the true Olive stock, and flourishing fir-tree from whence all our fruit is found. This is that noble generous Vine in which whosoever abides bears fruit abundantly; fruit unto holiness, and the end everlasting life; O how fat and flourishing are those plants of Renown which are the husbandry of Heaven, rooted and grounded in love, trees of Righteousness full of sap, the planting of the Lord that he may be glorified, that this never failing foundation might fully set forth himself as such, he was by death separated (as a stone cut out of a Rock) and laid as low as the dust, like a foundation stone indeed; but now being raised and ascended out of the reach of men and Devils, he reaches down his everlasting Arm to support and secure such sincere souls as are settled thereon, and from this our head in Heaven, does every member of the body receive such spirit and strength as

1 Cor. 3.
10, 11.
1st 2. 16.
Rom. 11.
Hos. 14.
John 15.
Psal. 91.

D maketh

Ephes. 4. maketh a marvellous increase, to the edifying
 15, 16. of it self in love. Because I live, ye shall live
 Jo. 14. 19. also.

When the blessed Paul was laying the
 foundation of that famous Corinthian Church
 1 Cor. 2. 2. he determined to know nothing among them
 save Jesus Christ, and him crucified.

It then a crucified Christ be the corner
 stone of Sion, it behoves every lively stone
 that is laid upon him to be like him: there
 is no being planted together but in the likenesse
 Rom. 6. 5. of his death, for they that are Christs have cru-
 Gal. 5. 24. cified the flesh with the affections and lusts. We
 must reckon our selves dead and lifeless to
 any sinful action, and if we be thus dead,
 Col. 3. 3, 4 and our life hid with Christ in God, when Christ
 which is our life shall appear, we shall appear
 with him in glory Here is the foundation of
 all foundations, bottom here and be blessed
 for ever.

As Christ the King of Righteousness is an
 infallible foundation, to those whom he
 Prov. 10. makes righteous, are an everlasting foundation,
 25. a foundation that stands sure, having this seal,
 2 Tim. 2. the Lord knoweth them that are his: such as
 19. are not shaken with every wind of doctrine,
 but as they have received Christ Jesus the
 Col. 2. 6. Lord so do they walk in him. O what a
 choice frame of spirit is it to be stedfast un-
 moveable alwaies abounding in the work of the
 Lord! such Saints may be notably discerned
 by

by their resorting together in Gospel societies, strengthening one another, and building up one another in their most holy faith, for though all are not steadfast that do resort thus together, yet all who are steadfast will resort together, *wo to him that is alone, when he falleth he hath not another to help him up.* Eccles. 4. 11.

2. But by what ligatures, cords, or bands, are foundation Christians, built upon the foundation Christ?

The answer is obvious, according to the Metaphor, seeing experience teacheth that the foundation of a building receives the superstructure which is fastned thereto, by certain pins of the same nature with both: as the *Sciens* is inoculated, and so fastened into the stock, and surrounded with certain suitable cords or bands; in like manner are foundation Saints united to the foundation Saviour, by foundation Precepts and Principles, these and onely these can combine Christ and Christians. *It ye keep my Commandments ye shall abide in my love, as I have kept my Fathers Commandments and abide in his love.* Let persons please themselves with their own fancies, of love in the notion, and smooth discourses of spirituality, without obedience, they shall at last find that the Scripture way of conforming Saints to the death and burial of Christ, is to repent of
D 2 dead

Heb. 5.
8 9.

Ephes. 2.
20, 22.

Isa. 33. 20.

Mat. 5. 18.

Rev. 14.
12.

Psal. 2.

Psal. 119.
151, 152.

dead works wrought against the Law of God, and then buried with him in Baptism; as to be like a raised Christ, is to act faith upon the word of Truth, and to *walk even as he walked, in all obedience*; such as design a habitation of God through the spirit, must be built upon the foundation (Precepts and Principles) of the Apostles and Prophets. These are the stakes and cords, not one of which can ever be removed, or broken, till heaven and earth pass away.

Here is the patience of the Saints, here are they that keep the Commandments of God (contained in ten foundation Precepts) and the faith of Jesus (comprized in six foundation Principles) these cords and bands, which the Kings and Rulers of the earth consult how to break and cast away, are the very foundation Oracles that couple Christ and Christians. As first, The Royal Lawes which the great God and our Saviour himself spake in the ears of Israel, being the onely Scriptures that ever were written immediately by the Almightyes hand, and upon which hang all the Law and the Prophets (even the ten Commandments, the Testimonies of Israel) these are the foundation Precepts which draw the Soul and its Saviour near together. As holy David sings, *Thou art near O Lord, and all thy Commandments are truth. Concerning thy Testimonies I have known of old that thou*

hast

hast **FOUNDED** them for ever. Could
 one tittle of these divine Testimonies fail,
 a Disciples assurance, strength and light
 might fail, for Gods foundation stands sure by a 2 Tim. 2.
 seal, and this seal is his Royal Law, and this 19.
 is his Testimony by which believers are
 bound fast unto Christ, and to each other.
Bind up the Testimony, & al the Law among my Isa. 8. 16.
 Disciples, by these Testimonies given of
 Christ and embraced by Christians, is the
 Covenant compact between him and his, so
 that as by joints and bands, the members are
 knit unto the head. Gods seal by which he Col. 2. 19.
knoweth them that are his, and is known of his,
 are the e foundation Testimonies; for hereby
we know that we know him if we keep his Com-
mandments. He that saith I know him and
keeps not his Commandments is a lyar, and the 1 Joh. 2.
truth is not in him. Poor soules may feed upon 3, 4.
 ashes, and deceive themselves with a suppo-
 sed Light short of obedience, but they are
 tryed and judged by the Law and the Testi-
 mony, for if they speak not according to this word,
it is because there is no light in them; others Isa. 8. 20.
 glory exceedingly as being possessed of the
 love of God, when alas it is but the birth of
 a soft smooth disposition, or natural incli-
 nation heightened by such kind of instruction
 as will but prove meer daubing with untem- Ezek. 13.
 pered mortar, a love of their own defining, 10.
 for this is the love of God that we keep his Em- 1 John 5.
 mandments, 3.

mandments; and his Commandments are not grievous, by these divine Testimonies, which God hath founded for ever are Christ, are Christians indissolubly fastned, never to be separated while these ligatures hold, it is a mazing to behold how trifling and careles the Creature is, of these infallible Testimonies, when the Creator is so careful and diligent to design his whole sabrick for their security and honour. *The Tabernacle* was erected for the Holy of Holies, and that was advanced above all for *the Ark*. The Ark was purposely made for *the Tables*, and these only intended for the *testimony or witnesse of the living God*. which in the new Covenant is not written (as in Parishes) upon stone walls, (by which an eminent hand of the most high stands there engraven as a wofull witness against the transgressors of it) but in the fair *Tables of hearts* converted from stone to flesh, fit for the pure impressions of the eternal spirit, by which spirit the first Table is established, obliging believers to *love the Lord their God with all their heart* (which is the seat of affections) *and with all their soul* which is the palace of its faculties) *and with all their mind* (which is the receptacle of all divine graces) and truly every word of this excellent wisdom is not without full weight, for we must love the Lord our God, which is the substance of the first Commandment,

Exod. 25.
8.

1 Kin. 8.9

Ex 25.16

Deut. 10.

1, 2, 3, 4, 5.

Ex. 31.18.

Jer. 31.33

Mat. 22.

37.

dement, and it must be with all our heart,
 (which is so apt to run after our Fathers idols) Ezek. 20:
 for alas the Land is full of Idols! the grea 24.
 City of our Nation hath almost at every
 door the sign of an Idolater, yea in every Ezek. 8.
 secret Chamber there hangs *pourtrayed upon* 10:
the wall, all manner of similitudes, expressly Deut: 4:
 forbidden by a jealous God, professed Chri- 16, 17, 18:
 stians pleasing their lusts with shadows,
 whiles the substance in many a poor mem-
 ber of Christ wants relief, and yet they
 are learned by their Letany to cry, *Lord*
have mercy upon us and incline our hearts to
keep this Law.

We should *love God with all our soul*, ac-
 cording to the third Commandement, for
 seeing we are called by his Name, it can-
 not be safe till we can truly say, *the desire* Isa. 26:8:
of our soule is to thy Name. God will not
 hold them guiltless who take his Name
 in vain; but the most severe Magistrate
 amongst us will hold a profane swearer
 guiltless for money, and at the rate of a
 shilling (or little more) sell him a pardon
 for swearing.

God expects the love of our mind also;
 for the fourth Commandement calls for
 the special service of the mind, *Remem-*
ber the Sabbath day to keep it holy, and
 that we may never forget it, he hath ex-
 pressly said, *the seventh day is the Sabbath of*
the

the Lord thy God, and given a perpetual reason for it, from that great work of Creation, and the ensuing rest, yet poor ignorant Creatures who constantly cry 'Lord have mercy upon us and incline our hearts to keep this law, cannot endure those whose hearts God doth encline to keep his Sanctified seventh day Sabbath : they little regard that sad sentence of the Apostle, that whosoever shall keep the whole Law, and yet offend in one point he is guilty

Jam. 2. 10. of all.

But God hath firmly founded every jot and tittle of these divine Testimonies for evermore. The works of his hands are verity and judgement, all his Commandements are sure. They stand fast for ever and ever, and are done

*Psal. 111.
7, 8.*

in truth and uprightness, yea the whole Law is fully established in Gospel times. Due honour must be given to our true Parents, both Natural, Spiritual, and Political, my neighbours life must be equally prized as my own, and next his Chastity, Goods, and good Name, yea my desire is restrained by this righteous Law from covering his house, or to much as to desire his wife (as a fit wife for me) after his death. Wherefore the Law is holy and the Commandment holy, and just, and good, a suitable object for the mind of a spirituall man, a perfect Royal Law of Gospel liberty, the sure and firm foundation Truth, whereby the soul is convinced of sin,

Rom. 7.

12, 25.

Jam, 2. 12.

yea

yea and in Ch it Jesus made free from the Law of sin and death (which once ruled in Rom. 8. 2. our members) And thus I have briefly described those cords and bands by which Foundation Christians are fastened to the Foundation Christ. And blessed are they that do his Commandments, that they may have right to the tree of Life and may enter in through the gates into the City. The wise master builder prepared by these permanent Precepts) must proceed to those pure Principles which Christ hath appointed for the compleating of his living and true Tabernacle, and these are the Six Divine Oracles, necessary to be learned, and practised by all believers. Whosoever shall presume to build without these, falls under the Apostles just rebuke, as fitter to be taught his A. B. C. then to take upon him the Tuncion of others. For when for the time ye ought to be Teachers ye have need that one teach you again Heb. 5. 12. which be the first Principles of the Oracles of God. Take notice that there is a necessity of being instructed in these truths, ye have need (saith he) that one teach you. I know there are some too lofty to learn these pretious Principles, but wo to them that are wise in their own eyes, others will embrace some, and slight the rest, But ye John 15. are my friends if ye do whatsoever I command

you, there are also backsliders, and revolvers, not a few, who would vindicate their Apostacy by perverting the Word, Heb. 6. 1. because it speaks of *Leaving the Principles of the Doctrine of Christ*, But surely Christ Mat. 19. 5. never intended that a man shall so *leave his father and mother* (for a wife) as to reject them, and renounce them for ever, as these deal by the pure Principles, under pretence of pressing one to perfection. Indeed we must neither dote nor dwell upon our duties; But forgetting ~~these~~ things which Phil. 5. 13. are behind, we must reach forth unto those things which are before. No wise builder will be alwayes busie about the foundation, nor so foolish as to raise a Towing superstructure (like many tall talking high attainers) whiles they slight these precious Principles, which are such a *Basis* for our Gospel building, as that it cannot be orderly raised without them (for so much the Greek word *ἰσχυρὸν* imports) A necessity there is of such a bottom for our beautiful Spiritual house, which being once faithfully and orderly founded, It is our duty to pass on to perfection not laying again the **FOUNDATION** which consists of

1. Two Duties.

1. Repentance from dead works.
2. Faith towards God.

2. Two Demonstrations.

1. The

1. The Doctrine of Baptisms.
2. Laying on of hands.
3. Two Dignities.
 1. Resurrection of the dead.
 2. Eternal Judgement.

These are the Comprehensive truths of the Gospel Temple to compleat a Christian for his Eternal Tryumph; and therefore Satan sets with all his slights to subvert these, or at least some of these. If he cannot possesse persons with such pride (upon pretence of perfection) as to hoist them into his Ayery Region (not onely above Baptism, and laying on of Hands, but) beyond the soul Cementing duties of faith and Repentance. He will yet endeavour to obstruct repentance, that it may not be a through work, and that Faith be not fixed upon a full object, or Baptism have its proper Evangelical Subject. And if in all these his attempts be frustrate; he will do his utmost to detain the Divine Doctrine of laying on of Hands, that it be not brought into practice in Church societies; any device to deprive them of the Resurrection of the dead and Eternal judgement.

Therefore we ought to give the more earnest Hebr. 1,
heed to the things which we have heard, lest
AT ANY TIME we should let them slip,
especially these Foundation Principles,
which

which at first began to be spoken by the Lord, and were confirmed to succeeding Saints, for these six Oracles are *οἱ ἡξιόλογοι* *Χεῖρς λόγῳ* The Word of the beginning of Christ, the very Alphabet of a believer, without which it is Impossible to spell an orderly Christian. These are the gradual ascents of Saints, to those glorious seats, for which they are willing to undergo many difficulties. These are notably presented to us in our shadow, which was a pattern of our heavenly and more spiritual things (for it is generally known that Literal Israels state was a clear Type of the Gospel dispensation) and in nothing more then the glory of Solomon, the most lively appearance of the true Prince of Peace. Now Solomons ascent to his Royal Seat was most singular. The text tells us, that there was not the like made in any Kingdom: for the Throne had six steps, and observe, that this was Solomons Ivory Throne, the divine Idea of that great white Throne of Judgement, where such as orderly ascend by these Six Oracles, shall sit with Christ in transcendent Glory. To him that overcometh will I grant to sit with me in my Throne, as I also overcame, and am set down with my Father on his Throne.

But further consider, that the six steps of Solomons Ivory Throne, were supported by

by twelve Lyons : or else how should it resemble those Six Principles, which are the Foundation of the twelve Apostles ; whereon Eph. 2. 20 the Saints are built, Christ himself being the chief corner stone.

The walls of new Jerusalem cannot be orderly raised without such Foundations as have in them the names of the 12. Apostles of the Lamb : wherefore let my advice be acceptable unto the sincere seekers of that City which hath Foundations whose builder and maker is God, that they do not make any thing of Babel their Basis ; They will find all Humane inventions, customs and Traditions to be such a sandy foundation, as will shake and sink in the time of distresse.

Neither follow the fancies of such as are setting up Castles in the Ayr, (their own dreams and Imaginations) who have relinquished that sacred reed of the Sanctuary (that Scepter of Righteousness) by which God will have the Temple, the Altar and them that worship therein to be exactly measured. They dare not receive the Scriptures for a rule of Gospel conversation, for their wayes can never hold weight in this balance, wherefore they cast off Scripture light as no line for them, they are possessed by such a spirit as perswades them to walk by a light above the written Oracles

Oracles of the ever living God.

But let such as desire to grow unto an holy Temple in the Lord freely devote themselves to be fitly framed together, and compact by that which every joynt supplyeth coupling the precious Precepts with these pure Principles for a foundation that cannot fail.

The first step the soul takes out of the world (in its least motion towards this great white Throne is

Repentance.

Whereby it now loaths what it lately loved, and is wonderfully confounded and ashamed to see that noisom filthy Puddle of pollution, wherein it could wallow with unclean delight. O the heart bleedings and woundings of an high offender effectually convinced of Sin! especially upon the dismal sight of death and Hell, upon whose dreadful brink he so long passed to and fro! what perplexity of spirit? what anguish of soul? what turnings of bowels? what black Horrour fear, and trembling, when an Almighty hand convinceth the sturdy Rebelle of his wretched Race? for such as have walked more civilly, and sinned less (perhaps for want of opportunity) are not so Roughly dealt with. Some by vertue of excellent Education, and pious inclinations, are onely awakened as out of sleep, sometimes the

Hab. 3. 16.

Act. 2. 37.

& 9. 4.

& 16. 21.

the motions (possibly) of a good Angel to attend or seek some Gospel Minister, or Act. 10.3. the good hand of providence conducting Job 33.14 some interpreter (*one of a thousand*) to their to 24. very doors, by whom the most high gently opens the heart. Acts 8.30. But the rough places are & 16.14. not so easily made plain, nor the rockie soil so soon softned, bitter pangs must bring some Babes to the birth; and yet all this but some preparation to the Evangelical work of Repentance, though many there are (under such convictions) who suddainly snatch at a promise, and presently conclude themselves sound converts, though they never entred upon Evangelical obedience. Indeed our Piti-ful God is so well pleased with the least approaches towards his Palace, that he doth Jer. 30.23 very sweetly smile upon the troubled soul, that onely wounded for (and sensible of) sin. He looks and loves, when there onely appears a person whom his Parents had Mark 10.21. trained up in *legal duties from his youth*. And doth often entertain a trembling sinner with heart warmings and choice in-comes for his encouragement, who thereupon, concludes the work done and the Covenant sealed by the spirit of Adoption, before any real entrance be made into the Gospel Kingdom by true Repentance. There was a scribe not far from the Kingdom of God (like Mark 12.34. those

those that are afflicted for sin and instructed in some duties) but it is impossible to enter this Kingdom (really) but by this first step of pure Repentance, *Which is not only a hatred of Sin, and abhorrency of our selves for sin, but an unfeigned desire of walking in the sure way of Salvation.*

Act. 2, 37.
38. & 39.
19.

And yet many are the boasters of high-enjoyments, who never yet performed the first part of repentance; that is, a detestation of all *dead works*. Repentance from

Mat. 3 2.
11 Joh. 3. 4.
Rom. 7. 7.
12.

dead works is undeniably the first Evangelical duty. Dead works are Sin. And sin is the transgression of the Law (*That good, just, holy, spiritual Royal Law, which concludes Thou shalt not covet*) cast off this Law (as many lawless persons endeavour to do) and repentance runs to ruine. The first step to the Throne is destroyed, and nothing left to be repented of, For where

& 4. 15.

no Law is, there is no transgression; such then as will set sincerely to this work, must unfeignedly repent that ever they have had any other God but the Lord. If thou hast so walked as to make the Apostle weep over thee, for making a God of thy belly, by gluttony or drunkenness, or any sensual delights. If thou hast gloried in thy shame, through Pride, If thou hast gone a whoring after great men, flattering them to their destruction (as was Herods doom) If thou

Phil. 3, 18
19.

Act. 12.
22.

hast

Thou hast made thy hope, or preferred or loved the Creature more then the Creator. Thou hast even made work for Repentance for these are all *dead works*, that lie in the way of thy very first step to the Throne, and it will cost thee many a hard lift to remove them. And then thou must seriously examine thy heart Images and Idols; that is, any Traditions of men, or any Idea's of God.

Ezek. 14.

4 8. 20. 24

Gen. 35. 1.

2, 3, 4.

Deut. 4.

15.

Yea if thou wilt do thy work thoroughly, thou must (like *Jacob*, in going to *Beth-el*, the House of God) put away all thy ho se Images or likenesses, all thy pleasant Pictures and Pourtraytures, for if thou make or keep any manner of similitude of Male, or Female, it is a *dead work*, the down-right transgression of a lively Law, and I doubt many great Professors will pinch hard at this part of *Repentance*, and reason with all their strength against this righteous rule, but a heart truely toucht with a sence of sin, will stick at nothing; but go on to a diligent search what dishonour he hath done to the pure Name of God, which should never be mentioned but with *holy reverence*, yet besides oaths, Heb. 12, and other *blasphemies* (not fit to be named among Christians) his often light and trivial taking this great Name in vain, must afflict his Soul; As O God!

E

O

O Lord ! or such like : His frequent mention of the names of Idols. Popish Saints Psal. 10. 4. swearing by Faith, troth, silver, &c. All Hos. 2. 17. which are *dead works*, and will require many a sigh and heart-breaking groan, to make way by their removeal) for the first Foundation step of true *Repentance*.

But what measure of tears will serve turn to wash away the weekly pollution of Gods holy day ? which by the subtilty of the man of sin is made his chief market day and a meer drudging day, when the soul is throughly thunder-struck with the terrours of the Almighty, and hears the onely Law-giver in mount Sion establish every jot and tittle of the Law of God, till heaven and earth shall fail, me thinks his awakened heart should tremble before the terrible Judge sitting upon that great white Throne (at whose step he now stands) for the books will be opened, and the dead (who live and die in *dead works*) will be judged out of the things which shall be found written in the books, and then when he shall hear that Law (which binds him to one only Lord) openly read, and there it is found written, *That the seventh day is the Sabbath of the Lord our God.* How will Conscience (beyond a thousand witnesses) accuse the Sabbath breaker who through disobedience to this duty lies under the guilt of the whole Law,

Law, for if the blessed Apostle may be believed, *whosoever shall keep the whole Law, and yet offend in one point he is guilty of all.*

Jam 2. 10

How are those congregations like to continue who are careless of this great command? It is in vain (after information) to profess *repentance from dead works* while there is a weekly defilement of that day which God alone hath Sanctified, of which several tracts are extant of my writing and others, wch the pure penitent will peruse, rather then be deceived in a work of such concernment. It will be too late to keep Sabbath when the last trumpet sounds.

When the great work of repentance is thus weighed in the holy ballance of the first table of the Royal Law, the penitent must proceed with like sincerity through every tittle of the second table, whereof there are several large Treatises, as also of the second Principle which therefore I shall mention with the more brevity. The first step is the souls forest task, it is hard service to *plow up the hearts fallow ground.* Hos. 10. 12

The digging into every corner and cranny of this shop of villanies and nursery of all impieties, is very difficult; yet this must be done before the *immortal seed* will spring, nor must showers of penitential Tears be wanting, unless heart-bleedings divert the Cataracts. In some

constitutions the soul melts sooner than the eye can mourn, Egypt becomes very fruitful through the inundations of Nilus though the *influences of the Pleiades* withhold their sweetness.

After all this; Heavens Husbandry must be harrowed, A father will find *needful afflictions*, and the fiend will not be wanting with his strong temptations, for now hee's like to lose a subject, yet here's a fit Cordial for a fainting soul. *They that sow in tears shall reap in joy*: onely there must be watchfulness to prevent the sowing of Tares, and carefulness, in getting up the weeds, And thus having gotten one step out of the *pollutions of the world*, the poor wearied convert (even worn out with toil in this unexperienced task) will find himself utterly unable to attain the second step, unless some special help be handed from the everlasting hills, that he may lay hold of the living God, by a firm and lively

Faith.

See how the penitent staggers and struggles, labouring for life to get up out of a *weary wilderness*; Alas hee's lost if he *lean not upon his beloved*! but having gotten the least grain of this victorious grace, he is immediatly able to *remove mountains*; *Jonathans eyes were never so enlightned with tasting*

tasting a little honey, as he is enlivened
 by getting this little hold of Christ. He is
 now reaping with joy the first fruit of that
precious Seed which was sown in sorrow, for
 he hath obtained like *precious faith with the*
blessed Apostles themselves. And this prevail- 2 Pet. 1. 7.
 ing hand apprehends him who is the heir
 of all those infinite treasures of *wisdom*
and knowledge, so that being in possession
 of that Christ which is *precious to believers*, 1 Pet. 2. 7
 he hath a clear right and Title to all those
exceeding great and precious promises (*which*
are in his Christ yea and amen) whereby he
 comes to be partaker of the *Divine Nature.* 2 Pet. 1. 4
 Now he can sit loose to all carnal relations
 honours, pleasures, profits, and all that
 of late he placed his chief delight in. He is
 now got two steps out of the *worlds pol-*
lutions, and begins to behold things that
 are *invisible*, for *Faith is the substance o' things*
hoped for, the evidence of things not seen, and Heb. 11. 1.
 hereby he stands *Justified* in the sight of
 God, whence springs that *perfect peace* Rom. 5. 1.
 which the world can neither give nor take
 away.

Now he can with humble boldness cry
 Abba Father, by vertue of the *spirit of*
Adoption, and lives no more like an Hea-
 then, caring what he shall eat, drink or be clothed
 with, he quietly casts himself upon Divine
 Providence in the prudent improvement

of all honest means and opportunities.
 Heb. 12. 2. But his eye is upon *Jesus (the Author and finisher of his faith)* admiring that precious
 Rev. 21. 1. *Paradise* which he is preparing; and therefore (being in union with Christ by faith which ever flows as a sea of full satisfaction) like a wise virgin, he sets upon the high design of getting all in readiness for his Lords return? And though he hears a voice and cheerful noise at the new entertainment of some *returning Prodigal*; while others who have been as it were forlorn (poor afflicted mourning Doves) are glorying in those soul-ravishments and pure enjoyments for want whereof they were even in a withering state, yet he with a faith of constant adherence, rests upon the word of him that cannot lie, by whom he hath assurance sufficient, under hand and seal, that *he that believeth, and is baptized shall be saved* So that his work being to bring his faith to the touch-stone of truth, he very freely and resolvedly puts it upon tryal, as one that would not be deceived with such a soil as receives the word with joy, and for a while believes, but for want of root falls away in a time of temptation or tribulation. How sad will it be for a soul at the last mart) where nothing but pure gold will passe) to be onely possessed of glingling glistering Alchymie? A faith without love

Mark 16: 16.

Faith
 Tempo-
 race.
 Luk. 8. 18.

love is no better then sounding brasse and a tinkling Cymbal, and therefore, it is of necessity that our gold be tryed. 'Tis not an *Implicit* Popish faith (to believe as the *Implicit* Parish Preacher, or the Church believes) that will be accepted. 'Tis not a meer *Historical* faith (to believe the Scriptures) *Historical* that will go beyond *Agrippa*. He that is al- *Act. 26, 27* most a *Christian* shall almost (but never al- *25.* together) be saved.

Simon Magus had an *explicit* faith and *Explicit* therefore that alone is not sufficient to *Act. 8. 13.* Salvation.

Many will be able to boast in that great *Miraculous* day of a *miraculous* faith, and yet must depart from Christ for ever. Much less will a *Mat. 7. 22.* fruitless faith find acceptance, for faith without work is dead, like a body without a *Fruitless* spirit. The pure Justifying faith of Gods *Jam. 20.* Elect, and the undoubted demonstration of the new Creature, is a faith working by love, and this love is the fulfilling of the Law, for (indeed) that soul who labours not to fulfill the Law, doth not love; hath not a heart like unto Christ, Lo I come to do thy will O God, yea thy Law is within my heart. And it must be the whole Law of God, and every point thereof, that a believer must obey, what ever it cost him. There is no shutting out Gods Sanctified seventh day Sabbath, we must (make a bold profession of

P. 119.

6.46.28.

all, when called before Kings, and if we would not be ashamed we must have respect to all the Commandments, yea and esteem All his precepts concerning ALL Things to be right, hating every false way; Doubtless that one faith which Paul speaks of is onely soul-

Eph 4.5.

saving faith, and it must be granted that this is the same faith which Paul professed before his persecutors (with that confidence as become An Apostle of Christ) But this I confesse unto thee, that after the way which they call Heresie, so worship I the God of my fathers, BELIEVING ALL THINGS which are written IN THE LAW and in the Prophets.

Acts 24.

14.

The Pharisees beleaved many things, yea most of the things that are written in the Law, but in as much as they transgressed and made void one of the (ten) Commandments of God by their tradition, our Law-giver (even while he is establishing this royal Law to the end of the world, and every jot and tittle of it) tells us plainly that except our righteousness shall exceed the Scribes and Pharisees, we shall in no case enter into the Kingdom of Heaven.

Mat. 15.3.

6.

Compared with Mat.

5.29.

Wh- then Christian it is time to take up, and no longer transgresse, and make void, the seventh day Sabbath (which is one of the ten Commandments of God) through a humane tradition of a first day.

And

And when these two foundation Principles are effectually laid, and the soule hath taken his first step towards the Throne by repenting of all his dead works, and is also advanced upon the second, by believing in the Lord, and *all things* which are written in his Law. It is full time to make a publick profession of these duties, for now he is a Subject fit for *Baptism*.

Which is the first Ordinance whereby Christ requires the Disciple to make demonstration of the Spirits secret operation in his soul, for a person may repent and believe effectually in his secret Chamber, without the knowledge of any Creature in the world (as was *Sauls* case at *Damascus*) but then he should readily observe that exhortatory word of command, *and now why tarriest thou, Arise and be baptized, and wash away thy sins calling on the name of the Lord.* Thus the blessed *Paul* faithfully followed Christ, and thus he requires that *we should follow him, remember him in all things, and keeping the Ordinances as he delivered them to us; and indeed what is fit for such as are dead, but burial? when once persons have repented of dead works, and can reckon themselves dead indeed unto sin, (and onely alive by faith towards God through Christ) what remains, but to be buried with him by Baptism? which Ordinance I shall lay open with much brevity, since*

Act, 22.

16.

1 Cor. 11.

1, 2.

& 1. 1. 2.

Rom. 6. 3.

11.

since it hath been already largely and learnedly debated by many. In *Heb. 6. 2.* it is called the *Doctrine of Baptisms*, for although there be but *one Lord, one Faith, one Baptism*, yet this is a threefold Baptism; of *Spirit, of Water, and of Bloud*, and these three are in one upon earth, as the *Father, the Word, and the Spirit are one*, and yet a threefold witness in Heaven.

Eph. 4. 5.

1 Joh. 5. 8.

The Baptism of the Spirit.

Though it be first mentioned, yet this *Spirit Baptism* is seldom first manifested, the first fruits of the Gentiles enjoyed it before water, but ordinarily water precedes; as in the Apostles, who had not the *Spirits Baptism* till after Christs ascension; and of the Disciples at *Samaria* it is said, that when *Peter and John were come down, the holy Spirit was not as yet fallen upon them, onely they were baptized in the name of the Lord Jesus.*

A&T. 10.
44.

A&T. 8. 16.

That which qualifies a person for water, hath been shewed to be repentance, and faith; there is no necessity of being first baptized with the Spirit, salvation depends not at all upon it, though many have set it up as a meer idol, and expect by it that which is not at all in it. The great promise is plain and full. *he that believeth and is baptized shall be saved.* (though he should never partake of the *Spirits Baptism*) and seeing they who cry it up, walk in disobedience to known duties,

duties, I shall by a few Scripture conclusions clearly describe it, that their foundation may appear: The first is this, *That the Spirits powerful coming upon persons is the Spirits Baptism.* 1. Concl.

This is apparent in Christs first promise, *ye shall be baptized with the holy Spirit, and ye shall receive power, the holy Spirit coming upon you* (to the Greek) thus did the holy Spirit come upon the Gentiles, (*Act. 10*) and it was with great power, even to the astonishment of those that saw and heard, and that this was the Spirits Baptism is evident, *Act. 11. 15, 16, 17.* *Act. 1. 5.* with *v. 8.* *Act. 10. 45*

It then the first Conclusion be clear, that the Spirits powerful coming upon persons is the Spirits Baptism: Then the second follows, *That salvation is not entailed upon the Spirits Baptism.* And therefore those who say the Spirits Baptism is that alone which saves, are much deceived, seeing Reprobates may have the Spirit thus powerfully come upon them, *Simon Magus* was one of the baptized persons upon whom the Apostles laid hands, and they received the holy Spirit. In like powerful manner the Spirit of God came upon that forcerer *Balaam*, so that he prophesied most gloriously, also upon that cast-away King *Saul*, came the same Spirit of God. Hence comes a third Conclusion, *That the Spirits Baptism consists not in saving grace, but in visible gifts.* 2. *Num. 24.* *1 Sam. 10.* *10, & 19.* *23.* 3. For

A&. 1.

For the blessed Apostles had grace sufficient to save their own souls, before Christ promised the Baptism of the Spirit, that they might have gifts to be serviceable towards the saving of others, 1 Tim. 4. 14, 15, 16. Christ did not promise the Apostles what they already had, but what they wanted, Job. 7. 37. Luk. 24. 47. 48. That Spirit Baptism consists in gifts, is clear by a cloud of witness, many being baptized by one Spirit into one visible body, and made to drink into one Spirit, liberally of his wonderful gifts, who never had one grain of saving grace, nor ever owned by Jesus Christ, but indeed have (by their Apostacy from (and despising of the foundation Principles) crucified him afresh, and put him to an open shame; my last Conclusion therefore must be this, That the Baptism of the Spirit is not the most excellent way.

1 Cor. 12.

4. to 14.

A&. 11. 17

Mat. 7. 22.

23.

Heb. 2. 4.

& 6. 4, 5, 6.

4.

1 Cor. 12.

For after the Apostle had largely treated of the glorious gifts of the Spirit, by which they were baptized into one body, and had encouraged Saints to covet earnestly the best gifts, (especially that of Prophecy) for the help and benefit of others; he concludes with this, and yet shew I unto you a more excellent way, a way far excelling all the gifts of wisdom and knowledge, a way beyond the gift of faith, to work miracles, or any other gift (as a gift) yea a way more excellent then any

any Baptism of (or drinking into) [the holy Spirit.

For he presents the precious grace of ^{1 Cor. 13:} love, of the possessor whereof Christ bears this blessed testimony, *he that hath my Commandments and keepeth them, he it is that loveth me, if any man love me he will keep my words,* ^{Joh. 14. 21, 23:} the Principles I am laying for a foundation (upon the chief corner stone) are (in the Greek) *the word of the beginning of Christ,* then what empty clouds without water are they, who boast of Spirit Baptism as that which onely saves, and neglect so great salvation, ^{Heb. 2:2.} which at first began to be spoken by the Lord? Ah soul! as ever thou desirest to live everlastingly with the Lord, labour to learn his way of love; do not regard mens way of love, for they say and do not, they have got a fine flourishing way of words, telling smooth stories to please such itching ears, and rebellious hearts as will not hear the Law of the Lord, ^{Isa. 30: 9, 10.} which say to the seers, *Speak unto us smooth things* instead of learning this lesson of love, they love to be deceived, they love in word and in tongue, not in deed and in truth, but this is the ^{1 Joh. 3. 18, & 5. 3.} love of God that we keep his Commandments, and his Commandments are not grievous, whiles these glory in the Baptism of the Spirit, (which is such a Communication of gifts as the most of them never had) let the sincere Disciple who unfainedly loves the Lord, beware of

Joh. 3. 6.
Heb. 10.
22,

of building upon the *Baptism of the Spirit*, but having felt the power of sound conversion in himself, and that he is truly and effectually *born of the Spirit*, let him draw near with a true heart, in full assurance of a faith working by love, to that pure appointment of Christ,

The Baptism of water.

For as none is able to discern the Gospel Church (which is Christ's kingdom) except they be born again, so they cannot enter into Jo. 3. 3, 5, this Church except they be born of water and of the Spirit, God hath coupled Spirit and water together, and woto him that shall presume to part them asunder, for they do (like the Pharisees and Lawyers of old) reject the Luk. 7. 30. counsel of God against themselves.

Heb. 10.
22.

Wherefore let the penitent believer (into whose heart Christ hath entred spiritually) now enter visibly by his blessed element (as the flock of God, through Jordan, following Jesus) into the habitation of his holiness and having his heart sprinkled (with the blood of Christ) from an evil Conscience freely yield up his body to be washed in *clean and pure* fair, clean water, that he may demonstrate to all the world a death to sin, and devote himself to the cross of a crucified Christ, being buried with him by Baptism.

In which holy Ordinance we are to mind these four necessary particulars.

I. The

1. The lawful Minister.
2. The suitable Subject.
3. The true Element.
4. The exact form.

1. The lawful Minister, for the planting of Churches hath been fully set before you already, and in due time and place (if the Lord please) I shall acquaint you with the distinct offices of *Pastor, Teacher, and Elder*, who are to be chosen out of a true Temple framed and formed of such *lively stones as becomes a spiritual house*, for the God of glory to delight in, for these are as essentially necessary in this Ordinance of Baptism as the second particular.

2. The suitable Subject which Christ calls for, is such a penitent believer as is before described, a *Disciple made by the powerful Spirit of God through the word*; Thus *Jesus (by his Apostle) made and baptized more Disciples than John*. It must not be a Disciple of mans making, the first birth (from the loines of the best believers) will not suit nor serve in this building; it is not natural generation, but Gospel vocation, that makes a Disciple. Not because *they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, that is, (saith the unerring Spirit) they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed*, and *this*

Joh. 4. 1.

Rom. 9.

7, 8.

this seed I shall further set forth as the suitable Subject for this blessed Ordinance.

1. By Christ's example.
2. By Christ's Commission.
3. By Christian Practice.

1. Our Lord Jesus was Circumcised (to fulfill Legal righteousness) in his Infancy. But he was not Baptized (to fulfill Evangelical righteousness) till he came to years of maturity; not that we must necessarily be about 30. years of Age at our Baptism, for so a convert of 40. years old should be excluded, nor are we enjoined to the water of *Jordan*, for thousands were Baptized at *Jerusalem, Samaria, Philippi, Ephesus, Corinth*, and other Countries. But as our Patern at his very first profession (and entrance upon the work) of the Gospel, came to be Baptized, so ought every true convert, as a member of the mystical body, in conformity to our head, who upon this first visible Act of Gospel obedience left it upon record for his Posterity, That *THUS it becometh us to fulfill all righteousness*. He that came into the world to fulfil all righteousness, was not baptized in his Infancy, nor did he (or any of his Ministers) ever baptize (or so much as mention the baptizing of) Infants, and therefore Infant-Baptism is no part of Evangelical Righteousness. But the made Disciple who is by faith united unto Christ, must

Mat. 3, 15.

must punctually proceed according to this pure example, for he that saith he abideth in him, ought himself also so to walk, even as he walked, observe the weight of the words, also so, even so. 1 Joh. 2. 6.

Thy obedience in Baptism will prove no benefit, unless it be so, even so, performed. And blessed is that Servant whom his Lord when he cometh shall find so doing. The example of Christ (thus setting forth the suitable Subject for this part of Righteousness) is seconded by.

2. His Commission to his true Ministers, *Go ye therefore (saith he) teach (or Disciple) all Nations, Baptizing them (that is, Them who by your Ministry are made Disciples)* Mat: 28. 19. Christ's way is to teach first and baptize after, but Antichrist baptizeth first, and because his Subjects can neither repent, believe, nor speak, he appoints some to *promise and vow*, so to teach them (whether they will learn or no) *that they shall forsake the Devil and all his works, &c.* And now he concludes, that by such Baptism they are made members of Christ, children of God, and inheritors of the kingdom of Heaven: and yet we see thousands of them live and dye the visible members of Satan. But it is objected,

Obj. That Christ sent his Apostles to baptize all Nations, and Infants are part of the Nations.

F

Ans.

Mal. 1. 8.

Ans. So are Infidels, professed Turks, Jews, and Papists, yet onely such as are made Disciples must be baptized. God will not accept *the blind for sacrifice*, but sends such worshipers to see if *their Ruler will be so pleased*. When the Prince bids go, *presse all my Nation listing them*, will he accept of an Army of Infants? will he not deem himself and his Commission derided and slighted?

Obj. But several whole households were baptized, and it is probable there were some Infants.

Ans. 1. Probabilities are no grounds for practice.

2. We have certainty there were none baptized of all the families mentioned, save such as were visible made Disciples.

Act. 10. 1. *Cornelius and his household had baptism with water*, but (in the power of the Spirit) they first *spake with tongues and magnified God*.

2. *Lydia and her household were baptized*, but they were such *women as resorted to the water side to pray*, and hear the word of God.

Act. 16. 12. 3. *The Jaylor and all his house were baptized*, and they had a very fair Title to this precious truth; for *the Jaylor and all his house believed*.

4. *Crispus and his family were admitted to the same Ordinance*, and the condition remains upon record, for *Crispus the chief Ruler*

of

of the Synagogue believed on the Lord, with all A& 18.
his house, and many of the Corinthians hearing,
believed, and were baptized.

5. There is another family mentioned, 1 Cor. 1.
who manifested their faith by their fruits. 16. with
Ye know the house of Stephanas, that it is the 16. 15.
first fruits of Achaia, and that they have added
themselves to the Ministry of the Saints.

There was lately a whole family baptized
by my beloved Companion, namely the aged
Minister of Sutton in Nottingham-shire, besides
several households baptized by my self, and
others who professed the same faith with
those recorded in Scripture; where it appears
plainly, that such only were baptized as first
believed and professed.

That objection, of all (young and old) 1 Cor. 1:
being baptized unto Moses, figured that bloody 1, 2, 3, 4.
Baptism of Christ, through whose Red Sea
all must pass that shall ever possess paradise.
But Moses his passage was rather a providence
than an Ordinance, and makes no more for
Infant Baptism, than their (all) eating and
drinking of the same spiritual meat and drink,
makes for Infant Communion.

Nor is the Argument from Childrens bo-
lineffe any bottom for Infant-Baptism, for 1 Cor. 7.
surely all the believing Corinthians Chil- 14.
dren (young and old) were holy to him,
though they were in themselves as wicked
as his unbelieving wife, who yet is said to

Tit. I.
A& 8:37.
Heb. 11.6.
Rom. 10.
10.

be sanctified to the believing husband, for to the pure all things are pure. But all the holiness under Heaven gives no ground for Baptism, till the Disciple makes his profession, for with the heart man believeth unto Righteousnesse, and with the mouth confession is made unto Salvation. So that if this be the word of salvation, He that believeth and is baptized shall be saved, then it is necessary for the suitable Subject to profess with his mouth what faith he hath in his heart, before his admission to Baptism? The last refuge (for a childish unscriptural custom) is to return to the shadow, and leave the substance, to restore a Type, and destroy a Truth, to bring Baptism in the place of Circumcision, when themselves know the Subject differs; and why should not females be denied Baptism, since they were not the Subject of Circumcision? True Circumcision which is made without hands in the heart of a Disciple onely, makes a meet Subject for this great Ordinance, according to Christs Commission, whereunto all the Primitive Christians conformed in practice.

Col. 2. 11.
Rom. 2.

A& 2. 37.
38.

3. For the Apostles being impoured by the promised Spirit, and their Ministry made successful in the conversion of soules, they enjoined such as were pricked, (tormented, or stung, as the Greek signifies) at the heart, to second their Repentance by being baptized in the name of their Saviour, for remission of

Errours extremes.

of their *sins*, with assurance of the Comforter to themselves and their posterity, (not such as should be naturally generated, for then all the race of those Converts should have been Christians; but such) who should be Evangelically called, both of the Jews then present, and of all others, whether Jews or Gentiles, though never so far off; either in respect of time or place, the promise is freely made to every called *Christian*, and onely unto such; the Scripture runs clear, even as many as the Lord our God shall *CALL*. *Act. 2. 39.*

Thus at *Samaria*, when they believed the doctrine of *Philip*, they were baptized both men *and women*, but not one word of infants in all their practice. In succeeding dayes that mystery of iniquity (which even in the Apostles times corrupted divers Doctrines) began to creep into this command of Christ, with *Diocesan Bishops*, the first dayes observation, (which they called the Dominical or Lords day) the *superstitious celebration of Easter*, and other inventions. Yet even in the third and fourth Centuries were they so far from sprinkling children, that they deferred Baptism to extream old age, as is recorded of the Emperours *Constantine and Theodosius*, yea *Paganism*, but many born of Christian Parents were found in this practice. Nay some made

Act. 8. 12.

Vit. Const. lib. 4. c.

162 Sorri. lib. 5. c. 6.

Field ch.
pag. 729.

Hieron. in
Mat. c. 23.

Bishops before Baptism, upon a perswasion of a more effectual purging of sin through Baptismal grace than by any other means; till that Popish conceit of impossibility of Salvation without Baptism, carried the multitude to the other extream of Infant-sprinkling, which doubtless hath lengthened the life of this tradition, beyond Godfathers, Cross, the Supplice and other such like Antichristian vanities, whereof Gods word makes no mention. And therefore *Athanasius* his conclusion is clear in this case, (both of Infant-Baptism and the like inventions) *that because the ho'y Scripture is silent herein, we may be assured there was no such thing done, nothing can be embraced with a divine faith, but that which is delivered to us upon divine Testimony.* And now having thus clearly declared, and proved, that the suitable subject for Baptism is a made Disciple, by *Christs example*, by *Christs Commission*, and by *Christian practice*; I shall proceed to the third particular necessary unto Gospel-Baptism, and that is the meet element.

Ezek. 34.
18. 19.
Heb. 10.
22.

Christ abhors that Popish composition of salt, oyl, and spittle: he cannot endure those waters which they have defiled with their foul feet, his Sheepe are cleanly Creatures, and must have their bodies washed in clean water, that it may answer that pure immaculate thing it signifies, which is the precious blood
of

of Christ as a Lamb without spot or blemish, to cleanse his Disciples so thoroughly that they may be like himself, who came by water and 1 Joh. 5. 6. blood, with the full witnesse of the spirit of truth, he came not to the water to be cleansed, but to cleanse the water, and to cleanse his Lambs by and through the water; how suitable is such an Element to such Subjects, who labour to come with clean hearts sprinkled from an evil Conscience? Thus for the quality, nor is the Scripture less clear for the quantity of water, it must be no font, nor basin, but some fountain abounding with water. John was baptizing at *Ænon* near 1 Joh. 3. 23. *Salem*, (as much as to say, at *Lambeth* near *London*) because there was much water there, to signify the full flowings of the blood of Christ to obedient Christians. The ancient Disciples had very large vast vessels (affixed to their meeting places, for the administration of this Ordinance) which they termed *Baptisterion*, I confess I should not so scruple as to refuse such a vessel, yet had I much rather tread in the very prints of my Redeemers footsteps, in running water, as more significant of that constant current of soul-cleansing blood.

And because this purifying Ordinance is purposely appointed to represent the sad sufferings of a sinless sacrifice baptized in blood; I would (by all just, decent, war-

rantable means) keep fresh in memory every passage, and recorded circumstance of that dolorous passion. And therefore (besides such generall preparation as is made by Instruction and supplication) it would be seasonable for such Brethren, yea and sisters, who attend their respective sex, in a comely uncloathing of the persons for Baptism, to set before them the scornful strippings of a dying Redeemer, and how the scarlet robe presents him as coming from Edom with dyed garments from Bozrah, glorious in his apparell, travelling in the greatnesse of his strength, to meet the humble broken-hearted Disciple; who in obedience to his commands meets him in this despised duty. It cannot but help to crucifie the flesh with the affections and lusts; to consider, that while his pierced mangled body hung in misery upon the Cross, and was made a Curse under the intollible wrath of God, with the burden of all Believers sins upon him, the Souldiers were accomplishing that Scripture of dividing his garments, and casting lots for his vesture, to shew how punctual God is in having all his whole will exactly performed.

And if the persons to be baptized do thereby hazard the loss of friends, or parents, let them consider his sad cry upon the

Tit. 2. 3,

4

Math. 27.

28. 29.

Isa. 63. 1.

& 64. 5.

Gal. 5. 24.

Psal. 12.

18.

the Crosse, My God my God why hast thou forsaken me?

And (with a serious glance) behold his doleful mother, *with a sword piercing through* Luk. 2. 35. *her own soul*, to see her onely Son and Saviour in such sorrow, while he calls to her (in the depth of his distresse) *woman* Joh. 19. 26. *behold thy Son.*

As they are putting on their Baptismal garments let the meditation of *Joseph of Arimathea* be fresh upon their memory, who took down the dead body and wrapped it Luke 25, (decently) in linen: Representing that ^{53.} Immaculate whiteness wherein they walk with Christ, who being dead indeed unto sin, and bathed in the blood of the Lamb, do resolve through his grace to follow him (in newness of life in the pure habit of the new man) through that precious path Eph. 4. 22, 23, 24. *which shines more and more unto the perfect day;* Pro. 4. 18. when such as are now orderly espoused, (making this visible entrance upon a holy profession) shall have that glorious grant Rev. 19. 8. *to be arrayed in fine linen clean and white,* Long shining Robs of tryumph, which shall last to all Eternity.

Upon such significant discoveries of Scriptures, I could never yet consent to flubber over this pure ordinance without such decent ornaments as might most eminently Commemorate and semblably set forth

Rom. 15.1

forth (to our selves and all spectators) that we are *planted together in the likeness of his death*, in assured confidence and expectation of accomplishing the likeness of his Resurrection ; The Ancient custom (as Histories inform us) was for the Deacons and Brethren to attend the men ; and the *she Deacons* (such as *Phæbe Deaconesse of the Church of Cenchrea*) to wait upon the women ; with pure white garments, and either white tents, or Sheels to surround such as were to be baptized, for which service they designed certain solemn days, which they called *Dominica in Albis*, the prints whereof yet remain in the day called *White-Sunday*. What warrant they had for such set time, I cannot find in that *Scripture of truth which is able to furnish the man of God thoroughly to every good work*. But most certain it is that such as are *decently adorned in linnen cloaths*, do most clearly represent that memorable office done to a dead Christ : who is now alive to hear and receive the cryes of a soul *dead to sin*, in his approaches to this *sin-purging Ordinance*. This being the last part of the penitents pious preparation, according to that recorded Call, *And now why carriest thou ? Arise and be baptized, and wash away thy sins, calling on the Name of the Lord*.

2 Tim. 3.

Wherefore Call, since he calleth for thee,
Ask

Ask and receive that thy joy may be full. Thou comest to honour him in Elementary water, Ask and he will give thee rivers of living water, that shall not onely put away the filth of thy flesh, but enable thee to answer *Pet. 3. 21.* a good Conscience towards God; Call then, with a lively faith, Lord if thou wilt thou canst make me clean. Believe his written Word, and the answer is to thee, I will, be thou clean. See! thou precious Penitent, The Angel of the Lord (his Minister whom he so calls) descends into the water. Passe on then, with Pious Davids purpose, I will wash my hands in innocency, so will I compass thine Altar O Lord) Quietly suffering thy body to be buried with Christ in baptism, which is the true and significant form of baptizing, and the fourth and last particular in this Ordinance with which I shall draw to a conclusion.

4. The exact perfect manner of baptizing, is Dipping the believing subject wholly under water In the name of the Father, and of the Son, and of the holy Spirit. And although the custoin be laudable to rehearse these mysterious words at the baptizing of each person, yet I know not of any command so to do. It may suffice once for all to profess solemnly to baptize in the glorious Name of this blessed three in one, or onely in the Name of the Lord Jesus. But to avoid

Jer. 14.

avoid scruple I have constantly repeated them. And indeed it may Administer choice consolation to a sincere soul, that he hath substantial ground to speak in the ears of *Jehovah*, That I *am called by thy Name*. A name that is the strong tower of defence to every subject thus listed; who being now professedly entred into this Name, and undee this Divine and Supream Authority, stands solemnly engaged to observe all the orders of this great General, and to move according to every word of his Command. And therefore is he plunged and wholly overwhelmed to signifie that he is wholly and onely his.

For although much endeavour hath been to shew that the sprinkling of the person may suffice, yet is it abundantly manifest, that the Scripture way of Baptism, is Dipping or putting the body under water. And this appears with plainness) first from the Genuine proper, native sence of the Greek word *Carri^zo* which (our adversaries themselves being judges) doth clearly signifie a total immersion, plunging or overwhelming under water.

Leigh crit.
Sara p. 60.
Spanheim.
Hieron.
de Loc,
Hebr. pa-
for. &c,

The Dutch render it *Doope*, or *Tau^zff*, and in the Administration saith *Ich, Doop ghy* when as the Congregation can witness he doth

doth but sprinkle them. Mr. Liegh confesseth it was the Practice of the Apostles and Primitive Churches To dip or plunge the Baptized, yea to drown them all over.

Aug. on

Rom. 6. 4.

Mat. 3. 11.

And so sure as the sincere soul yields his body to be thus overwhelmed in water, shall he be surrounded with tides of Eternal mercies. The fountain of Jacob shall be upon him. The glorious Lord himself shall be unto him a place of broad Rivers and streams. A City that hath Salvation for Walls and Bulworks, about him. The Banners of everlasting love over him, and the Arms of the Eternal God underneath him, for upon all the glory shall be a defence.

Deut. 33:

Isai. 26. 1.

& 33. 24.

Can. 2.

Deut. 33.

67.

Isai. 4.

2. That such Dipping is the Scripture Custom doth further appear in those divers washings (in the Original *διαβάπτεις* Heb. 9. 10. *nois* Baptismes) used amongst the Ancient people of God to their Priests, Lepers, women, vessels, &c. All which were to be totally overwhelmed in water as their Hebrew signifies.

Heb. 9. 10.

And so our Translation presents the Syrians practice, who being enjoined to wash himself seven times in Jordan, he went and Dipped himself seven times according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean.

2 King 5.

10. 10. 14.

Here's a taste of the benefit and blessing of

of obedience, especially when the means is contemptible to a carnal eye, which is purposely appointed to abase aspiring fancies. And yet even by this mean way of Dipping, hath the healing wings of the Sun of Righteousness overspread many diseased persons unto perfect recovery. Though *Mr. Baxter and others reproach it as dangerous and destructive to nature, and good for nothing but to ranken Church-yards.* If this were truth, what need such hot opposition and calling for the Magistrates sword to consume them, when themselves would soon be their own ruine, and save the pains of persecution. But through mercy there are living evidences (not a few) that it hath proved wonderfully effectuell to raise and Ripen many Churches, as a contemned Crown for a crucified Christ, who is exceedingly reproached and derided by the learned Jewes, while they hear many that professe themselves his Ministers, to contend against the way of Baptism, which is so well known to them, and constantly practised by them in such an exact manner of plunging, that if every part be not wholly over-whelmed, there must be a double dipping.

But I proceed to further proof from

3. Primitive Gospel practice which was plainly performed in the old way of Dipping,

ping, and hereupon Judea, Jerusalem and all the region round about Jordan came without scruple to Johns Baptism who administered this Ordinance (*in Water*), Mat. 8. 11. and can it be rationally conceived that they should go into the water, onely to be sprinkled? or that our Lord himself would lead his Lambs so far for a few drops of water? for he came from Galilee to be Dipped or Baptized (as the rest were *in the Jordan*) And when he was Baptized he went up straightway out of the water, verse 16. and lo the heavens opened unto him, The spirit of God descending upon him, and a voice from the excellent glory owning him. And this shall be the undoubted portion (secretly and spiritually) of every single-hearted disciple, who faithfully follows Jesus into the water, and out of the water, and whithersoever this Lamb of God goeth. Rev. 14. The Father will not onely open his heavens, but his very heart, to such holy hearts as honour his onely Son. They shall assuredly receive a suitable supply of his spirit, and be owned as his Adopted Children, who tread in the footsteps of his holy Child Jesus.

And truly 'tis but a small thing to follow him through the water of Baptism, and the fire of affliction, who hath so solemnly engaged to be *with us in the fire* 1st. 43. 2. 3. and in the water.

The

The Honourable Eunuch experienced the truth of this engagement, who waiting upon Christ in the water, was sent from
 A& 8. 38. the Ordinance *on his journey rejoicing* : and (as the story saith) came into his country, Converted and Baptized his Prince, who together (by an immediate Call from on high) propagated the Gospel over those vast Countries.

Object. But 'tis Immodest for men and women to go next to naked together into the water.

Ans. Tis not deemed Immodesty men and women to go next to naked together into the Bath at *Bathe*, for the health of their bodies ; much less when they go decently adorned, the men by themselves, and the women by themselves, with all Gospel sobriety to honour their King in an Ordinance, for the comfort of their souls. But what would these Objectors say, should Christ have continued Circumcision, for grown men to have the fore-skin of their privy parts exposed, or the several rites about Marriage, purifying, &c. Let but the Disciple make sure of Christ for a covering, and he is sufficiently secured.

Object. But it will endanger the health, if not the life, in our cold climate.

Ans. Tis true ; to such as *walk by sight,*
 and

and sence. I know the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned. But to such as walk by faith and embrace Baptism as an Ordinance of Christ, danger is shut out of door. If the objectors deem one single dipping so dangerous, surely they would be extreemly startled at that Ancient Trine-Immersion, or thrice dipping which in Tertullians time was in such esteem, that 'twas judged, If any Bishop or Presbyter should not celebrate the mytery of Trine-Immersion, or thrice dipping, and dip but once in baptism, he should be deposed.

Tert.de
Coron.
Incl.
cap 3. &c.

Qu. Whether is it warrantable to be (in any case) more then once Baptized? seeing there is but one Lord, one faith, one baptism?

Ans. The answer is ealie: for as we distinguish between one Bread, & once communicating, so between one baptism and once Baptizing; In several cases Baptism ought to be reiterated; As first, when the persons are baptized in ignorance or unbelief of that wonderful mytery the glorious three in one, Father, son, or spirit; for such as had not so much as heard of a holy spirit did assuredly receive a second baptism.

Act 19. 2.
5.

2. When the Administrator hath not a clear Call from God. For no man ought

Heb 5 4.

to take this honour unto himself but he that called of God as was Aaron, and though Protestants can approve of the baptism of Papists, yet Saints in order, must not take
 Jer. 51. 24. one stone for a corner or foundation, that comes from Babylon; As well may I call it the Lords supper when a common person gives me a bit of bread and a cup of wine (in the Name and words of the Lord) at his common table, as I may esteem that to be Gospel baptism which is administred by a common person that runs to such service when God sent him not. O the restlessness of spirit, and soul-sadness that I have seen upon such Administrations, and the heart refreshings which have followed sincere obedience to a second Baptism.

3. Baptism is then to be repeated when the subject is not wholly overwhelmed, for if it is not Gospel baptism without burial, we cannot account the dead body buried, if any part be uncovered, baptism is so to be dispenced that it may exactly signifie what it represents: that is, the compleat and perfect robes of Christs righteousness upon every part. For as many as have been
 Gal 3. 27. baptized into Christ have put on Christ. Doubtless the whole and every part of those persons who (of old) were saved by water got into the Ark, and it is undeniable that The like figure whereunto, even baptism

tism doth also now save us, and therefore I 1 Pet. 3.
 shall need no more but refer to that figure, 20. 21.
 and conclude with the use and end of bap-
 tism. Which is primarily to represent and
 commemorate the burial of Christ and Use and
 with him the burial of our sins. Know ye end first.
not that so many of us as were Baptiz: d-into
Jesus were baptized into his death? therefore
we are buried with him by baptism into death, Rom 6. 3. 4
that like as Christ was raised up from the dead
by the glory of the Father, even so we also shou'd
walk in newness of life. There is no one
 service of a Saint that does so notab'y set
 forth a buried, raised Christ, as this of
 baptism; for here the Disciple is divested
 and stripped of his Garments, and so was Mat 27
 Christ. Secondly he is decently arayed 28.
in clean-linen Clothes, and so was our dear vele 59
 crucified Christ. Thirdly he is buried and
 separated (by water) from the living, and
 our abated Christ was enclosed in a tomb
 of stone. Fourthly he is raised, and so
 ascends out of the water, and thus we
 are planted together in the likeness of his death, Rom. 6. 5.
Resurrection and Ascension: and no sooner
 is the believer landed, but he is put into
 present pay, in the special application of
 that precious promise. *He that believeth*
and is baptized shall be saved, untill he was Mark 16.
baptized for dead, he never could lay a pecu- 16.
 liar claim to this particular portion;

And now it is but believing, and enjoying, and he that doth not conclude, that so sure as he is conducted by faith to baptism, so sure he shall be saved, doth make God a lyar: One would think now, that the way of dipping were undeniable, seeing baptism is so eminently ordained to represent *the burial of Christ*, and yet there wants not an invention to invallidate this fair figure; for since *sprinkling dust upon the dead*, is our way of burial, therefore say our adversaries, *sprinkling in baptism is the true Gospel form.*

Ans. Did not God turn the Counsel of wise men backward, I should be the more amazed at this Argument, when every novice understands thus much, that the Scripture doth not speak of being buried like Brittain by baptism, But *buried with Christ* by baptism, and planted together (not in the likeness of ours, but) in the likeness of his death, who had no dust sprinkled upon him.

2. But I shall proceed to the second use and end of this despised Ordinance; Wherein the beleiving soul receives the blessed benefit of his burial in baptism, it being purposely appointed for his full assurance of the free remission of all his sins in the blood of his Saviour, upon which account it is called *the washing of regeneration*,
that

that thereby the purchased spouse may be effectually purged and purified and so presented without spot or wrinkle or any such thing, even the admired mirrour of all Divine perfections. *Glorious within* and beautiful in that outward covering so much condemned by persons transported with high notions and ayery expectation of some more immediate way of remission of sin; through which temptation they turn aside (like the Syrian) with the souls leprosie, slighting the waters of Jordan, and preferring the devised rivers of their own *Abana* and *Pharpar* before this Gospel Ordinance; without which, Christ hath not assured the sinner of remission.

Ephes. 5.
20. 26, 27
Psal. 45.

2 King 5.
10. 11. 14.

O that this fruit of my confinement might so prosper, that some souls might in reading or hearing be pricked at the heart, to cry out, what shall we do! for such sensible sinners will gladly receive the spirits answer, Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins; and so labour to save themselves (by speedy separation) from the untoward generation wherewith they have lived so long in pollution.

Acts 2.
37, 38.

3. Which separation is the ultimate use and end of this Ordinance, without which it is imposible to be a Disciple of Christ, or a Child of God, seeing it is onely separation

Luk. 14:

- 2 Cor 6. 16, 17. *from the world that brings a soul into visible Son-Ship with the Lord, wherefore bearken daughter and consider, and encline thine ear, forget also thine own people and thy fathers house; So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him.*
- Psal. 45. *thy beauty, for he is thy Lord and worship thou him.*

It was the Ark of old that separated the family of righteous *Noah* from perishing with the ungodly multitude; And it is now a like figure (even baptism) by which (as a means) God is pleased to save us. Not that there is any more saving vertue in the Element of water, then there was seeing vertue in the *Pool of Siloam*. *Joh 9.7:* This onely the Command of Christ that saves, and convey's sight. Wherefore as those that are indeed redeemed from the earth and by this Ordinance of baptism professedly separated from that bed of wickedness; let us Religiously follow the *Rev. 14.* Lamb whithersoever he leads. And fear to unfit our selves for the Kingdom of God, by looking back, as many, who began in the spirit, but are now going back in the defiled wayes of the flesh: such as enjoyed many sweets, and soul satisfaction whiles the world frowned upon them for their profession, but are now deceived with the smiles of the harlot, or else shrink upon suspicion of approaching persecution. the
looked

looked for lot of baptized believers, who must resolve, as they have waited upon a crucified Christ through the Ordinance of water, so to abide courageously with him (in the power of his supporting spirit) according to the third part of the Doctrine of baptismes, which is

The Baptism of blood.

For we must not think it strange concerning the fiery tryal which is to try us as though some strange thing hapned unto us; But rejoyce to be partakers of Christs sufferings; that when his glory shall be revealed we may be glad with exceeding joy; without this bloody baptism (more or less it is utterly impossible for any professing disciple to be saved, for this is the tryal of our Sonship. He is a bastard (and no Child of God) that is not conformable to the Image of his suffering Saviour, every member, but especially every Minister must help to fill up that which is behind of the afflictions of Christ for his bodies sake which is the Church; and indeed neither member nor Minister can have soul-satisfaction in suffering, unless it be for Christ and his Church. I am at present in the living experience of a little persecution, and the comforts of it, whiles I can rejoyce greatly in the Lord to be imprisoned for preaching (not against the order of the Gospel, but (in so many

1 Pet. 4. 12, 13.

Heb. 12. 6, 7.

Rom. 8 29

Col. 1. 24.

G 4 words)

Heb. 10.

32.

Mat. 4. 1.

Isa 49. 14,
15. and
63. 15, 16.and 26.
16, 17, 18,
19.

words) professedly from the pen of my first persecutor) for preaching against an order of Parliament, and I can set to my seal, that according to the proportion of *sufferings*, such is the portion of *consolations*; wherefore as we have obtained grace to glorifie God in the water, let us prepare for some great *fight of afflictions*, that we may also honour his holy Name in whatsoever fire he shall kindle to refine us. Possibly thy portion (to whom the heavens have opened, sending thee rejoycing from the water) may be to follow thy Captain into a wilderness of manifold temptations, thou hast escaped (probably) Satans *baits* of pride, profit, and earthly pleasures, but then expect his sorest *buffets* to put thee upon suspicion of Gods love to thee, or thine to him, which none can (tremblingly) question, but such as truly love him, and are beloved of him: who were they that *cryed out as forsaken of God*, but such as he most dearly loved? who questioned the *sounding of his bowels and mercies towards them*, but such as were undoubtedly his Children?

Possibly thy conflicts come from a sense of thy own *unfruitfulness*, and so did theirs, to whom were made most *precious promises*, which do as truly belong to every suffering Disciple in like condition: it may be thou art a child of light walking in darkness, and
hast

hast not seen thy Fathers face this many a
 day, I confesse such a bloody Baptism is
 dreadful as death, yet shrink not, but obey
his voice and stay upon him, and he wil swallow
 up death in victory. Art thou baptized in un- and so. 10
 belief, doubts, and fears of faltering or fail-
 ing in thy spiritual race? yet *he abideth faithful,* 2 Tim. 2.
he cannot deny himself, thou shalt assuredly be 13.
 kept by the power of God through faith unto
 salvation, though now for a season (if need be)
 thou art in heaviness through manifold tempta- 1 Pet. 1.
 tion. Why Christian, there is no more succor 3, 6.
 added to thy fiery tryal then is needful, (if
 need be) various are the floods of affliction,
 wherein the Father is pleased to baptize his
 dearest children; well howsoever this bloody
 Baptism be administred, such as have expe-
 rienced any one way, can sufficiently witness
 that it is no sprinkling businessse, but a spring-
 tide of tribulation that must make a Disciple
 conformable to his Saviour, plunging the
 person in a Sea of sorrows; some are baptized
 by persecution, and surely their adversaries
 will not be satisfied with a little sprinkling
 of their fury, but think they do God service
 if they prosecute even unto death; our Saviour Joh. 16. 2.
 (who was a man of sorrows) found his bloody
 Baptism no small sprinkling, but a whole
 flood overwhelming soul and body.

Others are baptized with oppression, which
 insatiable hunters do not lightly sprinkle
 upon

upon them, but load such intollerable burdens, that are sufficient to *make a wise man mad*, and this a few drops (according to the fashion of Infant Baptism) will never do. Well, how mountainous soever the billows be over oppressed Saints, all shall be sweet if God be *with them in the water*, and this should so steel their hearts as not to flinch with fears, *who art thou that art afraid of a man that shall dye, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?* (be of good cheer, for it will not be long before we shall be able to speak) *and where is the fury of the oppressors?*

I know the captive exile (who is baptized with imprisonment) *bastnerh* that he may be loosed, and that he should not dye in the pit, and being surrounded and secured on every side, above and beneath, he can experimentally assure the world that this Baptism of affliction is past sprinkling, for they that took him captive held him fast, they refused to let him go, but his Redeemer is strong, the Lord of Hosts is his Name, he shall thoroughly plead the cause (of his suffering servants) that he may give rest unto the land, and disquiet the inhabitants of Babylon; wherefore turn ye to the strong hold ye prisoners of hope, for though the Devil hath cast you into prison, yet the time of your tribulation is determined, and deliverance will

Eccles. 7.

7.

Isa. 43. 2.

Isa. 51. 12,
13,

verse 14.

Jer. 50. 33
34.

Zech. 9. 12

Rev. 2. 10.

will assuredly and seasonably come.

Such as are baptized with reproach, must bear with patience, it is sad indeed to be made a spectacle unto the world, and to Angels, and to men, to be reviled, to be defamed, to be 1. Cor. 4. made as the filth and off-scouring of all things, ^{12, 13.} but this was the Apostles portion, and that not in a sprinkling, but a plunging manner. It was reproach that had almost swallowed up the Prophets soules, sending him for help to the everlasting hills, the onely bulwark of Heb. 11. all believers thus baptized in blood. O blessed Saints, who have the tryal of cruell mockings. O happy soules who have the honour to be reproached for the Name of Christ, for the Spirit of glory and of God resteth upon you; 1 Pet. 4. so that with confidence you may call for ^{14.} Davids deliverance, when my heart is overwhelmed lead me to the Rock that is higher then I. Psal. 61. 2.

This bloody Baptism doth even bow down to the dust many dear Disciples, by dangerous and most dolourous diseases, yet in such a sinking sighing condition, that soul is safe, of whom it may be truly said, Lord, behold, John. 11. he whom thou lovest is sick. O how choicely ^{3.} sweet will such an appeal sound, (while the diseased Saint turns his face to the wall and weeps) Lord remember how I have walked before ^{Isa. 38. 3, 3} thee in truth, with a perfect heart; it would be sad indeed for a Professor to be baptized with

- with sickness, who after conviction hath slighted Baptism with water for remission of sin, but every sick bed is blessed to the obedient. Many are the precious people of God who are *baptized with poverty*, not a little sprinkling of it, but such a tryal of *this sore affliction* as befell the Primitive Saints, even a deep poverty. And if Disciples be exposed to an exact resemblance of their Saviour, (who possessed not so much as a fox, or a soul) there is no cause of repining. Sundry gracious souls who have not a penny in their purse, are yet so plentifully replenished with divine treasure in their hearts, that they have ground of glorying with the blessed Apostle, *As poor yet making many rich, as having nothing and yet possessing all things.*
- 2 Cor. 8, 2. Hearken my beloved Brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him? Wherefore be contented with such things as ye have, for he hath said, I will never leave thee nor forsake thee.
- Luk, 9, 58. Jam. 2, 5. Heb. 13, 5.

Well Christian! which way soever this Baptism of affliction falls upon thee (in soul, in body, in estate, in relations, or any thing) be comforted abundantly, and rejoyce exceedingly, seeing thou art assuredly in the high-way to Heaven; for *through much tribulation thou must enter the kingdom of God*, methinks every stone in the Lords Temple should

Acts 14, 22.

should tremble to be long out of some tribulation or other; If I were upon a journey (about *Halifax* in the North, or such like Country) and should be informed that my certain way to my wife, or friends, lay through very narrow stony rugged lanes, and other parts of it through wild Moors, up hill and down hill, should I pass far or long through a broad pleasant even road, I must needs conclude that I were out of my way; so that the beauty of my passage would greatly aggravate my fears of not enjoying the longed for company of my dearest friends; but the more foul or ill-favoured the way and weather were, the more pleasant and sweet would my thoughts of home be; whereunto no sooner come, but welcome, welcome, sayes my tender Father, ah welcome, welcome, sayes my loving wife, and friends, thou hast had a very sore journey, come, help off with his cold dirty cloaths, bring forth those fair warm garments, make a good fire, presently a chair is set, the table spread, and all my relations about me, rejoycing that I have escaped the high-way-Robbers, and got so safe and well through my hard journey.

Infinitely more sweet shall the Disciple (overwhelmed with a bloody Baptism) find his entertainment in his Makers Royal mansions, as he hath been wondred at in his *Iſa. 2. 18.* passage

Rev. 7, 13.
14, 15, 16,
17.

passage, so he shall be admired in *Jehovahs* palace. *What are these which are arrayed in white robes, and whence come they?* These are they which come out of great tribulation, & have washed their robes, and made them white in the blood of the Lamb, therefore they are before the Throne of God, and serve him day and night in his Temple, & he that sitteth on the Throne shall dwell among them, They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Instead of the Baptism of Spirit, of Water, and of Bloud, (through which the Believing obedient soul hath now passed) he shall find the glorious Lord himself to be unto him a place of broad rivers and streams, in whose immediate embraces he shall be bathing himself for evermore. And that he may not omit any one part of piety, (especially in his foundation work) nor miss any of his Gospel principles in his orderly passage to this glorious Palace. I do here in the Name and Authority of my Lord, invite him up the fourth step to the Throne of our Royal Solomon, which is the divine Oracle of

Laying on of Hands.

A blessed Ordinance of the onely Law-giver, most sinfully slighted by this half-spirited

spirited generation, who take and leave what Principles they please, dealing with the Bible as many do with the Mass-book, it being the confession of the compilers of the English Liturgy, (or Service-Book) *that some of the Romish Ceremonies are retained, and some refused*; it hath pleased the divine Author of this despised Ordinance, to honour me with the Baptism of-sufferings, for my obedience to him herein, which I confesse makes the doctrine more dear unto me. Wherefore the more I hear the contest of that croud who cry up the Spirit (and yet refuse this Conduit-pipe purposely appointed for the out-pouring of the Spirit) the more I conceive my self concerned to advance it, especially seeing the Lords blessing upon it, many thousand Baptized Disciples having submitted, since I and others first published this Principle in print, for which let God alone be glorified.

The Disciple who is indeed dead unto sin, having demonstrated the same by being *buried in Baptism*, and therein separated from the unbaptized world, is now to manifest his *faith towards God*, by this solemn separating ordinance of *laying on of hands*, in which he professeth to live onely and alone to him, on whom he believes. This being then a Gospel duty of such singular concernment, I shall first shew what it is not, and next what it is.

1. How-

Mark 8. 10.
13.

1. However Parish worshipers have abused that Scripture of *bringing Infants to Christ for imposition of hands*, and labour hereby to colour their childish sprinklings; yet neither the third nor fourth Principle is at all intended in that Text, but an ordinance peculiar to Children, as will be proved in its proper place; The natural birth is utterly incapable of the Principle of *laying on of hands*, seeing it succeeds Disciple Baptism.

Mark 6. 5.
and 16, 18
Acts. 28. 8.
1 Thes. 2.
14.

2. Nor is it designed for the sick, though the outward Ceremony of hands be suitable unto such, but this fundamental Doctrine was a duty incumbent upon the whole Church of the *Hebrews*, (who cannot be supposed to be all sick) and if we desire to be found in the practice of the Churches of *Judea, and Ephesus*, we also must tread in the same steps.

Eph. 1. 12.
Heb. 5. 13.
Acts 13.

3. This Principle (as a Principle) is not intended in the ordination of Church Officers, for as they must be grown men in *Christ, and skilful in the word of Righteousness*, to are they solemnly ordained with *fasting and prayer*, whereas this ordinance is immediately administered unto young Disciples. And now having shewed what it is not, I shall endeavour to declare unto you what it is.

The foundation Doctrine of laying on of hands, is a precious Gospel Principle, and divine Oracle,

*Oracle taught by Christ, practised by Apostles The Deft
and Presbyters, as needful food for new born-nition.
babes, never to be neglected.*

Wherein is considerable, first the *Royal Author of this Ordinance*, which is none other then the onely Law-giver, who is able to save and to destroy.

2. *The excellency of this duty*, it is a foundation doctrine, a precious Principle, a divine Oracle.

3. *The Subjects of this Doctrine*, and they are all the Royal seed who are orderly baptized, and devoted to the building of the Gospel Temple.

4. *The Administrators of it*, even all the beautiful Ambassadors of the Lord of glory.

5. *The use and end of it*, namely to support the City of God, as Basis, and assistance.

6. *The necessity of it*, there being no orderly building without it, nor safety in the slighting of it.

7. *The perpetuity of it*, bearing date from our Redeemers first teaching, and to endure in full force untill his second coming.

And by that time these (and each of these) particulars are effectually confirmed by eternal testimony, grace (I doubt not) will beget an eminent esteem of this blessed truth in the spirits of all Gods people.

First the Author

Of this precious Doctrine and duty. is he,
 Heb. 12. 2. and onely he, who is the *Author and finisher*
 & 3. 2. of our faith, faithful (in all his house) to him
 that appointed him, who by him speaks (in
 these last dayes) to the true and proper heirs
 of eternal glory, seeing then the Father is
 pleased to speak unto his Saints by his onely
 & 1. 1. 3. Son (who is the brightnesse of his glory, and the
 expresse Character of his substance) it doth
 exceedingly concern us to see that we refuse
 & 12. 25. not him that speaks from heaven, who amongst
 his first speakings, sayings, or doctrines,
 hath most certainly taught us this eternall
 truth for a ground work or Principle of that
 pavilion which he delights to dwell in. This
 doctrine of *laying on of hands*, is one of those
 first words that proceeded from his pure lips,
 to be practised in our lives, as is apparent
 by the infallible pen of an Apostle; for whe-
 ther we take it (word for word) from the
 original, τὸν τῆς ἀρχῆς οὐ χροσῶ λόγον. The word
 Heb. 6. 1. 2. of the beginning of Christ, or whether we re-
 ceive it from our Translation, it is one of
 the Principles of the doctrine of Christ, such as
 esteem this excellent Epistle (to the first
 Churches of the Hebrews (of Judea) to be of
 equal authority with the four Evangelists,
 must faithfully yield obedience to this divine
 Oracle, with equal assurance and confidence,
 as if it had been recorded by Mathew, Mark,
 Luke

Like and John, and if so, then doubtlesse the true friends of Christ our King, cannot but hear and observe this saying (written by our Apostle) as the very command of the great God; for this is one note for tryall of the true Christian. If any man think himself to be a Prophet, or spirituall, let him acknowledge (saith the same Apostle) that the things that I write unto you, are the Commandments of the Lord.

Christ commands nothing but what himself or his inspired Apostles teach; he teacheth nothing either by himself or his Apostles, but what he commands to be believed and obeyed. *He that heareth you heareth me, and he that despiseth you despiseth me.* Let such therefore as tremble at Gods word, take heed of transgressing this Law, or Doctrine, which (by Apostolical testimony) issued from his own lips. He that taught thee the Doctrine of Baptismes, hath (in the very next words) instructed thee in *laying on of hands*, now if thou be baptized, and yet submit not to laying on of hands, thou art (by the Apostles conclusion) become a transgressor of the Law.

Luk. 10.
16.

Jam. 2. 11.

I have met with some who confesse this Principle is one of the Doctrines or sayings of Christ to all his Disciples, but they think to come off with this sorry shift, *that it is a Doctrine to be learned and believed, but not to be practised.* And truly upon the same terms

may any one turn off the Baptism of believers, seeing these two Principles are coupled together. *The Doctrine of Baptism, and of laying on of hands.* But with such as do far contend (that it is one of Christs sayings) let the Lord himself expostulate, *why call ye me Lord, Lord and do not the things that I say?*

Luk. 6. 64.

It is sad when Professors will onely give our Saviour the hearing of his divine Doctrine, and perswade Saints not to do it. The Scripture joyns saying and doing together, and this was the generall method of our dear Redeemer, first to do, then to teach. Thus the holy Spirit leaves it upon record, (with a *μὲν καὶ οὐκ ὀλιγόκαιρος*) of what the Lord first did, and afterward taught. *He was first baptized before he taught Baptism, he first celebrated his holy Communion, before he instructed us in that pure mystery (informing us by and in the performance) he first washed his Disciples feet before he put them upon the duty. And he had hands (from heaven) imposed upon him before he taught this truth, (for a foundation Principle of Christian Religion) behold then thy precious Saviour ascending up out of the Baptismal streams of Jordan, and the eternal Dove more swiftly descending (as the Fathers most excellent Minister, and winged Ambassador) to lay hands upon him, and so to fill him and fit him*

Act. 1. 1.

Mat. 3.

him for the work of the Ministry, which immediately he set upon. For in its proper place I shall shew that this divine Ordinance is purposely appointed for communicating the gifts, and grace of the Spirit.

Christian! wouldst thou walk in a path well pleasing to God? Why then hasten (after thy Baptism) to this next step of obedience, so shalt thou lively resemble the Royal Author of this precious Principle; it being written on purpose for thy learning, *That Jesus being baptized, and praying, the heaven was opened, and the holy Spirit descended in a bodily shape like a Dove upon him and a voice came from heaven which said, Thou art my beloved Son in whom I am well pleased.* Luk. 3. 21
22.

Does thy thirsting soul breathe after more Communion with thy Maker? Be not then thy own enemy, but wait upon the means. Art thou truly apprehensive of thy ignorance in divine mysteries? Walk thou up to this appointment of the blessed Spirit, whose proper office it is to teach thee all things, and bring all things to thy remembrance, whatsoever Joh. 14.
26.

the Royal Law-giver spake to his Apostles.

For all things were not written by the four Evangelists that Christ taught; & which are necessary for the good of his Church; they speak nothing of Pastors, Teachers, Elders, and Deacons, nor of their being called to pray for the sick. Neither do they

Act. 1. 2.
3.

mention but very few of those Commandments which our Lord was so long delivering after his resurrection; for as he was forty dayes in Sinai instructing that excellent Prophet Moses, how to govern his house in types, so was he forty dayes in Sion teaching his blessed Apostles how to feed his flock with the word of truth. That our Lord Jesus was forty dayes with them, giving them Commandments, and speaking of the things pertaining to the kingdom of God is most certain, and though it be not there recorded what those Commandments were, yet the Apostle to the Hebrews assures us, that laying on of hands is one of the words of the beginning of Christ, that is, one of the Commandments given to the Apostles in the forty dayes space after his Resurrection, and enjoined in his great Commission to be taught to the end of the world, teaching them to observe all things whatsoever I have commanded you.

Mat. 28.
20.

Seeing then it is so manifest that the eternal Son of God is the undoubted Author of this divine Ordinance, and that it is undeniably one of the FIRST doctrines or truths spoken by himself, let my counsell be acceptable to the sincere Convert (in the fear and dread of the Lord) to beware of slighting or neglecting that which is one of the FIRST words of his Redeemer. It is upon this very account that the same Apostle presseth

presseth Saints to constancy of obedience, for (saith he) if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation, which at **FIRST** began to be spoken by the Lord. Heb. 2.2, 3.

It must needs be a blessed Law that is dispensed by such a Lord, and therefore in the next place I shall a little speak of the 2. point, viz. *The Excellency*

Of this divine duty, which is by the Apostle himself set forth with such glorious Epithets, that the very mention thereof will be a sufficient display of its dignity. For first, it is recorded for one of the precious Principles of Christianity; that is, such a principal appointment in the school of Christ, that we can no more want in our progresse through the new and living way, then a Scholar can be without one of his parts of Speech, or prime letters in his Alpha-bet: Let Disciples but passe by, or despise this Principle, and do they what they can they shall speak part in the language of Ashdod, their speech will soon bewray them, they may indeed lisp out Shibboleth, but they will not be able to speak plainly Shibboleth. I have heard a great rumour of words in the world, amongst persons making a great profession of six Principles of Christian Religion, but which way will they make up the number, if they neglect

A Prin-

ciple.

Heb. 5. 12.

Neh. 13.

24.

Judg. 12.

6.

laying on of hands? I hope the serious consideration that it is a Principle, will engage the true possessors of it, more and more to prize it, as one of the *first truths* for establishing the Gospel Temple, and therein to be treasured up as a standing *Oracle*, which is the second Royal Epithet given to this excellent Ordinance. The word *אָמְרָא* signifies a *divine answer*, or an answer from God, such as the counsel of *Ahitophel* was esteemed. The *Israelites* accounted this Counsellor the most incomparable, and the Heathens honoured their *Oracle of Apollo* as infallible, and therefore both Jews and Heathens will certainly rise up in judgement against such Christians as will not embrace the Scripture oracles as treasures inestimable.

God's oracles are either his most holy place, or his most holy speech, the place that was called the *Oracle* was the holy of holies, wherein was nothing save the *Ark*, and in that only the *Tables of stone*, and in them the royal Law, which is now written in the hearts of Saints, even every point, jot, and tittle, and therefore must be singly reserved as *Jehovah's most holy place*. The speech which is only owned in Scripture for divine oracles, is the *Royal Law of God in ten precepts*, and the *righteous rule of Christ in six Principles*, and upon these two witnesses, or Testaments depends the whole revealed will of God, none else being

Rev. 12.
17.

being (by way of eminency) honoured as *Oracles*. It therefore exceedingly concerns every sincere Disciple to esteem all and every one of the *Oracles of God* as truly excellent.

Many were the choice privileges, and special prerogatives of Gods ancient people, above all nations under heaven, yet none like unto this, that they were intrusted with the *divine Oracles*, Though they were called *Israelites*, (that is Princes with God) and had a true Title to the adoption, and the glory, and the Covenants and the giving of the Law, and the service of God, and the promises; though they were legitimately descended of the Fathers, yea though Christ descended of them (concerning the flesh) yet the keeping of the holy *Oracles* was their highest honour, for thus speaks our Apostle with plainness, *What advantage then hath the Jew? Much every way. CHIEFLY because that unto them were committed the ORACLES OF GOD.*

Rom. 9. 4.
5.

Rom. 5.
1, 2.

This glorious Royal ornament, and singular Prerogative of enjoying these divine oracles, is now conferred upon such Christians as have a heart to prize and improve them. For this is the faithful testimony of that first blessed Martyr of Jesus, who assures us that they were designed for Gospel Sins by Christ himself, even the *Angel* that spake to *Moses* in the mount Sinai, and to the

Act. 7. 38. *the Fathers, who received the lively Oracles to give unto us. And that glorious Stephen having thus set the Crown upon the head of Christianity, it pleased the Father to honour him with the first Crown of Martyrdom, wherein he sealed to his divine doctrine with his dearest blood.*

Surely if Disciples did seriously consider this precious passage in Stephens Sermon, (that the ten Commandments were delivered by Christ to Moses and Israel to give unto us) they would no further defile themselves with *Image-making, or Sabbath-breaking*, seeing the second and fourth Precepts are no less lively Oracles than any of the rest, and that *who-so-ever shall keep the whole Law and yet offend in one point he is guilty of all.* Did they in like manner lay to heart, that the six Principles of Christian Religion are by Christ accounted *the Oracles of God*, they would tremble to reject laying on of hands.

Jam. 2: 10.

Should Solomon (in ascending his Royal Throne of six steps) have straddled from the third to the fifth, it had been a most unseemly sight, altogether unsuitable to the Majesty of that glorious King, and no less uncomely is it for Christians (who are a Royal Priesthood) to pass from the third Precept to the fifth, slighting both the fourth Precept and the fourth Principle, as no oracles of God. Ah Saints consider! that if you make Conscience
of

of honouring *Jehovahs* Name (according to his third Commandment) you cannot orderly go on to his obedience of Parents (unto which the fifth obligeth you) unless you Religiously *Sanctifie his seventh-day-Sabbath*, which is the fourth lively Oracle of the Law. And truly in your ascending out of the water (wherein you are Baptized into the same Name) you must accept of Christs help in the *laying on of his hands*, before you can orderly attain to the Resurrection of the dead, and Eternal judgement: Seeing the fourth Principle is (for certain) one of the holy Oracles of the the Gospel, or *Divine answer* from on high. *Mat. 19.*
 If then thy inquiring soul be searching *16. 17.*
 out the assured way to *everlasting Life*, thy with
 Lord will *lovingly look upon thee*, and return *Mark 10.*
 this *Divine answer*, *If thou wilt enter into* *21.*
Life keep the Commandments.

If thy gain-saying spirit reply, That before thy Saviours Ascension that was indeed the way of Life, but now there is a new and living way: I must tell thee (in the Authority of truth) that the new and living way is none other then the good old way, that was from the beginning, wherein *Jer. 6. 16.*
 if thou wisely walk thou shalt find rest for thy *Joh. 2. 7.*
 soul. Thy Mediator is in the same mind, since his Ascension as before; and it is one of the last words he speaks (in his blef-
 fed

Rev. 22.

14.

fed boock) shewing thee the very same way of Life (wherein he directed the Ruler) wherefore as thou tenderest thy Eternal welfare attend to this word. *Blessed are they that do his Commandments that they may have right to the tree of Life, and may enter in through the gates into the City.*

A^{cts} 2, 37.

38.

y^{er}se 42.

Heb. 6. 2.

See Christians, the passage unto Paradise is still through the path of obedience, by the same *lively Oracles*, and as in Precepts, so in Principles, would you receive a *Divine answer* what is the duty of sinking souls pricked in their heart, under the sence of sin? Why it will presently put you upon your Principles; *Repent and be baptized every one of you, in the Name of Jesus Christ for remission of sins, and ye shall receive the gift of the holy Spirit.* If you will seek the door by which this holy Spirit enters; The text will tell you that when they were baptized, they proceeded on in the *Apostles Doctrine*. Now if you judge the Apostles doctrine to be the same with *Christs Doctrine*, you cannot be ignorant that the very next doctrine unto baptism is *laying on of hands*; the Scripture is unquestionable. *The doctrine of baptisms and of laying on of hands*; At this door did the holy Spirit take possession of Penitent Saul, who having received the *Divine answer*, to go unto Damascus; *Ananias* being purposely sent that

that he might receive his sight, and be filled with the holy Spirit, did first Administer this Divine Oracle and Ordinance, of laying on of hands. Act. 9.17.

Seeing therefore it is unquestionably clear, that all the ten Precepts and six Principles, are the lively Oracles of God. Right happy and blessed are those through spirited virgins whom the Lamb (that they effectually follow) stands thus admiring. Here is the Patience of the Saints! Rev. 14.12. Here are they that keep the Commandments of God and the faith of Jesus. And truly it cannot be safe for any either in Preaching or practice to fall short of the least of these, because the Apostle requires, that that if any man speak he should speak as the Oracles of God. Whereof this Doctrine of laying on of hands is sufficiently proved to be one (in conjunction with the Doctrine of Baptism) and so dangerous is it to contradict this Doctrine (or Divine Oracle) that according to the revealed will of God such teachers should be shunned. If any man teach otherwise, and consent not to wholesome words, even the Words of our Lord Jesus Christ and to the Doctrine which is according to godliness; he is proud, &c. from such withdraw thyself. 1 Tim 6. 3 4. 5.

One would think it should cause such teachers to tremble who dare deny this to be

be a *wholesome word*, seeing it is one of the words of the beginning of Christ, or to disown it as no Doctrine according to godliness, when it is expressly proclaimed one of the Principles of the Doctrine of Christ, and of equal Authority with Repentance, Faith, Baptism, Resurrection and Judgement.

A Foundation.

1 Pet. 2.
20.

The excellency of this precious Principle, and Heavenly Oracle is yet further evident, from another honourable Character stampt upon it, for Christ calls it *A foundation (not laying again the Foundation)* It has the honour to lie next unto himself, and the Saints next to it, who are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Surely the Gates of Hell shall never be able to prevail against such a Temple of lively stones, thus orderly built upon the firm foundation.

How dangerous it is to omit this Oracle of God, in our foundation work may appear from the Greek word: *ὑποκείμενον* which signifies such a Basis or Principle as is laid under another thing, without which that thing cannot stand. If then our Churches would grow up to an holy Temple in the Lord they must either lay this Fundamental truth as a ground work in the beginning, or else-speedily set it in order, if wanting. For if the Foundations be destroyed, what

Psalm 11.3.

can the righteous do ? I know it is the glory-
 ing of Separatèd Societies, that they are
 the house in the top of the mountains, foretold Isai. 2. 2.
 of the last days. But withall they should
 understand, that Gods foundation is in the
 holy mountain, for his Zion (whether in the Psal 87. 1.
 History or in the Mystery) hath the full
 ordained Foundations. Christ accounts him Isai. 44. 28
 a foolish builder that makes not sure of a Heb. 11, 10
 firm Foundation, and such are they that Rev. 2 1.
 take a stone for a corner or a stone for foun- 14.
 dations from Babylon, or neglect any one Luke 6.
 of the foundations of Zion. Now what 49,
 these foundations are, is already cleared Jer. 51. 26
 in that former Character, being no less
 manifest in this. For as the ten Precepts and
 six Principles are the undoubted Oracles of God,
 So they (and onely they) are his infallible
 foundations. O that saints were truly sensible
 how Gods assured presence is engaged to
 such as settle upon his perpetual Precepts!
 Thou art near O Lord and all thy Command- Psal. 119
 ments are truth. Concerning thy Testimonies 155, 152.
 I have known of old, that thou hast FOUNDED
 them for ever; would you have Jehovah near
 unto you, why then be sure to build up-
 on his established Testimonies, and every
 one of them: that you may sincerely say
 you delight in the Law of God after the in-
 ward man; and conclude (without check Rom. 7.
 of Conscience) that with your mind, you 22. 7. 24.
 your

your selves do serve the Law of God. And be careful to lay this foundation Oracle (of Imposition of hands) in its proper place, with the rest of the Gospel Principles, that you may be able to stand all storms untill the day of Triumph.

Having therefore acquainted you with the undoubted Author and transcendent excellency of this Doctrine; I shall next proceed to the third point,

The proper Subjects.

Such new born-babes as have evidenced their *Repentance* by the first part of new obedience, (that is a death indeed unto sin by being buried with Christ by *baptism*) are now to manifest their *faith towards God* by submitting to his *hands*, who in this significant Institution, apprehends (or lays hold on them) for his own, even as we use to lay hands upon any thing we desire (and therefore purchase) for our proper use. Our Redeemer at a dear price hath purchased his peculiar people, and it is but equal that we should present our *bodies a living sacrifice, holy acceptable unto God, which is our reasonable service*, that our Saviour may seize upon us for his special servants (as vessels of honour for his Gospel Temple) by the *laying on of hands*.

Rom. 12.1

We know there's nothing so natural for
the

the Infant (at his coming forth of the womb) as the first milk of the mother; and to the spiritual discerning, the fittest food for such as have passed through the pangs of the new birth, must needs be *the word of the beginning of Christ, or foundation Principles of the Oracles of God.* And that these are the proper subjects for such food, the Spirit speaks expressly, shewing that *such have need of milk and not of strong meat, for (saith he) every one that useth milk is unskilful in the word of Righteousness, for he is a* Heb. 5. 12. 13.
Babe.

It is true (say some) this Principle is *Object.* suitable for such sucklings as are ignorant Act: 19. of the holy Spirit, and wanting of his gifts like the first *Disciples at Ephesus.* But this very text to the Hebrews tells us, that *strong meat belongeth unto men who are skilful in the word of Righteousness, and therefore need it not.*

Doubtless the Son of God was not ignorant of the holy Spirit, nor empty of his gifts, but more skilful in the word of Righteousness than the highest attainers, and yet he attended upon this *milk for babes, and was baptized, and had hands from heaven imposed, yea and Paul, after he was admirably inspired, did not disdain this milk, but arose and was baptized.* Answ. Mat. 3. When the Act 9. 18. Church of Ephesus grew careless and fell
I from

from these Principles of *baptism*, and *laying on of hands* (which were her first parts of profession, *Act. 19. 5. 6.*) Christ contended from heaven, charging her to have *left her first Love* (which is the keeping of his Commandments) and calls her to *repent* and do her *F I R S T* works.

It is not onely laying on of hands that is accounted *milk for Babes*, but all the Principles alike; and surely although the first profession of those *A. B. C.* lessons are but as milk for Babes, yet they do also afford such sustenance as may sufficiently satisfy and exercise the strongest Stomack under heaven; The letters of the Alphabet are indeed proper for Children, and yet the most excellent learning attainable by the sons of men doth arise from those first rudiments; even so the highest pitch of Christian perfection doth spring from these Principles.

Undoubtedly the dearest Child of God is never past *Repentance*, nor the most excellent Saint beyond the exercise of *faith* (which are the two first Principles) and by that time, the Professor hath improved his *Baptism* by a constant separation from the world, and *laying on of hands* in a full separation to the Lord, he shall then, and not tell then, be fitted for the *Resurrection of the dead*, and *Eternal judgement*.

So then, these Principles contain meat strong enough for full aged men, and yet so far as the most shining Stars are short of submission to any of them, that of the Apostle must be applyed (what ever they suppose of themselves) *when for the time ye ought to be Teachers, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have* Heb. 5. 12. 13.
need of milk and not of strong meat; For every one that useth milk is unskilful in the word of Righteousness, for he is a Babe; wherefore I humbly exhort and beseech the most excellent believers (though no whit inferior to the very chief Apostles) willingly to submit themselves as little children to this foundation truth of laying on of hands, it being the entring Ordinance into the Gospel Temple (as I shall prove in its proper place) for the holy Child Jesus hath spoken Mat. 18. 3.
it to his Apostles. Verily I say unto you, except ye be converted and; become as little Children ye shall not enter into the Kingdom of heaven.

Unto such Children doth our Apostle speak and exhort, *Those things which ye have learned, and received, and heard and seen in me, do: and the God of peace shall be with you.* Phil. 4. 9.
 Now its undeniable that such had learned laying on of hands, for saith he, *lets go on to perfection not laying again the foundation, &c.* Heb. 6. 1. 2
 And this Doctrine such had also received

from Paul (*Act. 9. 17.*) The same being heard and seen in his own practice, when himself was newly converted, *Act. 9. 17.* If then any shall run the hazard of losing the presence of the God of Peace, and bring their blood upon their own heads through disobedience, yet the blessed Apostle hath acquitted himself herein of the blood of all men, seeing he hath no way shunned to declare unto us this principal part of the Counsel of God.

*Act. 20.
26. 26.*

Object. But say some we read not of this Practice amongst the 3000. *Act. 2.* nor in the Churches of Corinth, Rome, &c.

Ans. To which I answer first, These very Hebrews who are pressed to this Principle, were either of that first Congregation, or at least of the same Practice.

2. It is expressly said, that the 3000. did *Act. 2. 42.* continue stedfastly in the Apostles Doctrine, and I hope you will not deny this Doctrine of *Act. 8. 14.* Christ, to be the Apostles Doctrine. *Act. 5. 15.*

3. That the Church of Jerusalem sent Peter and John to lay on hands at Samaria, and surely no wise man will imagine that they should Practice this Principle abroad and neglect it at home.

4. There is mention of laying on of hands in more Churches, then I find of that great Ordinance of our Lords Supper: The onely Churches wherein there is certain mention

mention of Communion, are *Judea*, and *Corinth*, for it is very uncertain whether their *breaking of bread at Troas* were the Lords Supper, since we are sure some breaking of bread was not; neither is it Luke 24. 30. 35. clear that the Lords Supper is any where termed breaking of bread, without mention of the Cup.

But for the foundation Principle of laying on of hands we find express mention thereof amongst the *Hebrews*, *At Damascus*, *at Samaria* and *at Ephesus*; though any one saying of Christ might be sufficient to oblige all such subjects to obedience as call him Lord, wherefore since new converts of both Sexes are A Royal Priesthood, and separated Virgins unto Christ, whose Kingdom knows no distinction of Male and Female, but are all free to all Church Ordinances (pertaining to private members) and seeing we find both men and women, waiting upon the Divine Author in obedience to this his Ordinance, I humbly beseech all the Child-like Loyal subjects of this our Royal Lawgiver, to betake your selves to the breasts of Consolation; and to this I shall only leave with you the naked Exhortation of the Apostle (as your suitable portion to draw you to this Divine duty) *As new-born Babes desire the sincere milk of the Word,* 1 Pet. 2. 2.

that you may grow thereby. And that you may the more readily receive this heavenly food, I shall here present you with

The Administrator.

I Cor. 3.
10. 11. The planting Apostle is the Primary instrument both in baptism and laying on of hands; I (saith Planting Paul) have laid the foundation; and other foundation can no man lay than that is laid, which is Jesus Christ; not the person of Christ, but his Divine Oracles, and especially this of laying on of hands, by which persons are Planted or built together as the builder gathereth, bringeth together, and so coupleth and frameth his superstructure upon the sure well ordered foundation, From whom the whole body fitly framed together, and compact by that which every joynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

Ephes. 4.
16.

There's absolute necessity of faithfull loving labourers, and wise master builders to lay the foundation of this Admirable fabrick; such as Paul an Apostle; and Apollos an Evangelist, of whom this is left upon Divine record, we are labourers together with God, ye are Gods husbandry, ye are Gods building, according to the grace of God which is given to me as a wise master builder, I have laid the

I Cor. 3.
9.
10.

Trusty Stewards.

the foundation, and another buildeth thereon. For the Apostle and Evangelist having settled the ground-work of the Church of the living God, which is the Pillar and ground of truth, committeth the care (for the increase of the body) to the Presbytery or Eldership, who are to follow such example, in separating new converts from the world by baptism, and admitting them into the house of God, by laying on of hands, for saith the Apostle (to the Elders of Ephesus whom he had baptized and laid hands upon) I have shewed you all things, how that So labouring, ye ought to support the weak. And accordingly he directed the Church of the Romans, Him that is weak in the faith receive. So that it is undeniable, the Elders of an orderly-gathered-Congregation, are onely to Rule and feed the planted flock, but withal to receive and admit new members, in the same method, whiles the Apostle and Evangelist lanch forth into new labours. Thus Timothy the Evangelist is enjoined by the Apostle, The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also, And whiles the pious Presbytery (as trusty stewards) were faithfully improving their Talents, it did so affect his heart, that he could not but testify with his hand, Now I praise you bre-

thren, that you remember me in all things, and
 1 Cor. II. keep the Ordinances as I delivered them to you.

2.

This then is evident, that in planting of Churches, the Apostle and Evangelist are the Ministers of this and all other Ordinances; And in their absence the Presbyters (or Elders) are to perform the very same duties, in the admission of new members. And as in those Primitive times this order was improved for separating Disciples out of *Judaisme and heathenisme*, So after the grand Apostacy (as the Lord of the harvest promised) is the same order re-

Rev. r4. I.

3. 4 5. 6.

Verses 13

Isai. 61. 4.

Dan. 12. 9.

12.

vived, for calling of his Saints out of Antichristianisme, and to espouse the virgins (that follow the Lamb whithersoever he goeth) upon the Ancient and everlasting foundation of Precepts, and Principles; for so runs the sure word of Prophecie, *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wast Cities, the desolations of many generations.* They that are still resolved to feed on ashes in stead of Divine Oracles, will doubtless slubber over these precious promises, for the doom is determined, that in the time of the end, when the Seals of the mysterious book are opened, many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Christi-

Christians (if ye can or will receive it)
the *seven seals* are all opened, the *sixth vial* is
powring forth, and the *Frog-like Emissaries*
the Quakers, are busie (at this instant) going
forth to the *kings of the earth*. The witnesses
(those pure Oracles of Precepts and Prin-
ciples) slain in the Council of Trent, where
the Scriptures were condemned to death in
an unknown tongue) are gloriously raised.
The *tenth part of the City fallen*, by the fearfull
Earth-quake, which lately shook and over-
turned the very foundations of these Islands,
wherein the *seven hundred names of men* fell
in the Prelatical Hierarchy, (which again
appears as a lightning before death) The
seventh Angel is now sounding the everlasting
Gospel, by which through-spirited virgins
are embracing all the *Commandments of God*,
and the *faith of Jesus*, and the continued gift
of *Apostles and Evangelists* are eminently
employed at present in building Churches
upon the ancient *Basis*, and every way busied
for the *perfecting of the Saints*, for the *work of*
the *Ministry*, for the *edifying of the body of*
Christ, which they shall shortly have the ho-
nour to present, as a chaste virgin to his ever-
lasting embracers.

In the midst of these Isles where the rem-
nant of the womans seed are waiting on the
Law of God, they have a Captain working
his mighty wonders. Lift up your heads
you

Rev. 16.

12, 13, 14.

Rev. 13.

Rev. 11.

15. & 14.

6. 12.

Isa. 14. 31.
32.

you holy espoused ones, and behold, *there is come from the North a smock* and many are the messengers that are sent to the several quarters for the servants of the most high God to hale them unto prison, and silence them in their proceedings. Now believers! *What shall one answer the messengers of the Nations?* This, This is the answer which the Spirit of prophesie hath put into our mouths, *That the Lord hath founded Zion, and the poor of his people shall trust in it, or betake themselves unto it!* O Saints, there is no answer like unto the Lords founding of Zion, which cannot be orderly performed without *Apostles*. And undoubtedly our dearest Lord cannot be content to lose his Lambs for want of such *Ambassadors to bring them out of Babylon*. The onely evil is, that persons will not be perswaded of the constancy of his love, in continuing this prime gift to his purchased people. Although they cannot but confesse a greater necessity of such instruments to grapple with the man of sin, and restore Gods *changed times and laws*, then in the infancy of the Gospel. But I have sufficiently proved the perpetuity of Apostles, and shall adde no more, but onely answer some objections concerning the administration of this excellent ordinance of *laying on of hands*, and the first is this,

That because there are not such signs or *Apostolical*

postolical power appearing in this Ordinance, therefore both Officer and Ordinance are ceased.

To which Answer, first that miracles are no part of Gods ordinance, but were at first dispensed for confirmation of truth, and conviction of such as denied the Messiah; which being once embraced, those signes were with-held, as being onely designed for unbelievers, and as well may they deny Preaching, Baptism, Communion, and other Ordinances, which at first were as eminently accompanied with signes as this precious Principle; the cessation of such miracles must not spoil us of these mercies.

Heb. 2,

2. We find in our Type many wonderful miracles at the first dispensing of the Law, but in the Jewes return from Babylon, there is not the least mention of any miracle; and yet they solemnly advanced such duties as they found written in the Law, which will be a sad evidence against those that slight Gospel Ordinances and officers, in our recovery out of the Popish Apostacy, for want of miracles: indeed *Simon Magus* was such an admirer of miracles, that supposing the power had been in the Apostles, he would have been a purchaser, but *Simon Peter* would have us know that the power appertained neither to officer nor ordinance.

Neh. 8. & 13,

Act. 8. 19, & 3. 12,

And therefore triviall and empty is that objection

Act 9. 17.

1 Tim. 4.

14. & 5.

22.

objection which would limit the administration of *laying on of hands* only to *Apostles*; seeing the Scripture is clear, that it was dispensed by *Ananias*, and by *Timotheus*; and by the *Presbytery* of a particular Church. It matters not whether the Principle belonging to private Christians be only intended here, since none but such as are contentious will deny authority to those that impose hands upon Ministers, to administer the ordinance to *meer* members.

Act. 8.

To question whether *Philip the Evangelist* had equal power with *Timothy the Evangelist* to impose hands, is to manifest a mind unwilling to embrace this Principle, or foundation doctrine of Christ. It is plain, that while *Peter and John* were laying on of hands at *Samaria*, *Philip* was deputed to that most honourable employment of converting and baptizing the noble *Æthiopian*. And although no mention is made of the teaching of Baptism in that place, yet undoubtedly *Philip the Evangelist* did instruct, before the *Eunuch* did desire that ordinance, and so it must be granted the *Apostles* did at *Samaria* and *Ephesus*, not exercising dominion over their faith, nor imposing this or any other practice without precept from Christ. They were carefull (in all Churches) to instruct them in their particular callings, and in their orderly speakings, singings, coverings, and contri-

1 Cor. 7.

17. & 11.

4. & c. &

14. 29. 34.

35. & 16.

1. 2.

contributions. They diligently delivered the *Apostolical decrees* for establishing the Churches, and may it be imagined they should be careless in teaching them the *first Principles* of the *Oracles of God*? A. 16:
4.5.

It may abundantly suffice, that the Churches of the *Hebrews* were expressly taught all the six Principles; and that it was highly commendable to other Congregations *who became followers of those Churches of Judea*, I Thes. 2.
14. which is a singular encouragement to such societies as are now treading in the same *foot-steps of the flock*. The Gospels and *Epistles* are but an Epitomy of what *Christ and his Apostles did and taught*, we know that Peter exhorted with many more words than are expressed in the point of separation, (which is one special use of this *Oracle* of laying on of hands) we may not then with safety pass by this precious Principle, because it is not expressly taught in every Church; for our highest ordinance of Communion is not so much as mentioned in many Churches, neither have we any express command for *ordination of Ministers, by fasting, prayer, and laying on of hands*, which yet is an undoubted duty, as I shall more fully demonstrate. A. 2. 40.

Assuredly the Apostles (in new Gospel administrations) proceeded not beside or beyond their Commission, but *what they delivered to the Saints they received from our Saviour*. I Cor. 11:
23.

Math. 28.
20.

viour. Seeing then we find them teaching this Principle (with the rest) to the first Church of the Hebrews, and praetising the same at Samaria, Damascus, and Ephesus; it is certain they received it according to his commission. Teaching them to observe all things whatsoever I have commanded you. He doth not say all things that you shall expressly mention in all your Epistles to every particular Church, but in all things whatsoever I have commanded you; wherefore unless we shall presume to censure the Apostles as will-worshippers (acting without Commission) we must conclude that this and all the other Principles are the very Commandments of God, which all Disciples are religiously to observe and do, as they desire and expect Christs presence to the end of the world.

The execution of this Commission is of equal concernment to all Christs preachers in their respective places, every one that is authorized to teach is no less bound to baptize and administer all things whatsoever our Saviour commanded the first twelve Disciples. I have already proved, that every Gospel appointment dispensed by the planting Apostle in gathering of Churches, is also to be administered by Pastor, Teacher, and Elder, about the admission of new members, nor do they any more aspire in imitating the Apostles in laying on of hands, then in preaching and

and Baptism, which were Apostolical acts A^d. 10.
accompanied with equal power, and miracles. 44.

To plead for superiority in the Apostle, and deprive the Pastor in the administration of this Principle, is to set up that Prelatical Hierarchy which is inconsistent with Gospel simplicity. They indeed have restrained imposition of hands, to a superintendent of their own advancing, and none but he may impose hands either upon those he makes Ministers, or upon his Parish members, wherein he is no less deceived touching the dispenser, then the Subject, *Bishoping* meer carnal Creatures instead of converted Christians.

And such like stir there is now made by the adversaries of this foundation Principle, that either it must be wholly slighted as a uselesse Oracle, or else so advanced (above Baptism and other Ordinances) that none can be found sufficient for the administration; (any device to detain Disciples from obedience) as if the hands of *Paul* had any more power or virtue then the hands of *Apollo*: I would fain have them shew me what difference there is between *one nothing* and *another nothing*, seeing neither is he that planteth 1 Cor. 3. 7.
any thing, nor he that watereth, but God that giveth the increase. And that it may be manifest how carnal such Christians are, who cry up *Paul*, or *Apollo*, or *Cephas*; Let it be observed,

observed, that at Corinth the Apostle planted, and the Evangelist watered; But at Samaria, the Evangelist was the planter, and the Apostles were the waterers. Truly it matters not at all whose hands are imposed, if they be such as are Ordained to preach and baptize, for who ever is the Instrument, God himself is the Agent, and from him alone springs all the power. The hands are his, he made them, and purposely ordained them, the Ordinance is his, and the subjects are his, who are to receive it as from his hands; yea, and every Ordinance must be so embraced as if Christ in person were present. Little comfort can any Christian have in being baptized in the name of a meer man, or take the Lords Supper in the Authority of a man, we must be careful with the eye of Faith, to discern the Lords Body in the Ordinance, and the Lords hands in the Ordinance, and then let any lawful Minister dispence it, whether Peter or Paul, or Ananias, or Titus, or the Presbiterie, Christ hath appointed it, his spirit hath confirmed it, wherefore let Baptized Disciples obediently embrace it, and they may be assured that God will blesse it. As will appear in the fifth point, which is

The Use and End.

It is indeed exceedingly above my abilities to make ample discovery of the beauty and

and benefit, of this excellent Oracle; yet through Divine assistance, something I shall shew wherein it is especially useful, As

1. *In Separation.*
2. *In Plantation.*
3. *For Inspiration.*

The nature of this Ordinance of *laying on of hands* (which way or to whom soever administered) is *separation*. When the Lord would have Barnabas and Saul separated to his service; it was solemnly performed by this significant Administration. *They fasted and prayed, and laid hands on them, and sent them away*, and thus they are said to be sent forth by the Holy Spirit, which is both a fig-
 nial honour to the Solemnity, and of special encouragement to the Instruments so devoted and approved; On this wise were the Levites of old brought before the Lord, and designed by the *bands of his people*, with this charge to Moses, *Thus, shalt thou separate the Levites from among the Children of Israel, and the Levites shall be mine*. And such is the high privilege of all the Evangelical Royal Priesthood, who being obedient to this precious Principle may look upon themselves as the Lords. *I have called thee by thy Name, thou art mine*. If hands be imposed upon the Sick, it is to separate them from their diseases. If infants be represented unto Christ, he separates them to himself by

Acts 13.
2, 3, 4.

Num. 9.
10, 14.

Isa. 43. 1.
Mark. 16.
18.
Lu. 4. 40.
Mat. 19.
13.

K

laying

Ma. 26. 50.
Act. 5. 18.

laying on of hands; if violent hands be laid upon our Saviour or his Disciples, still, it is to separate them from their liberty, and from the publick service of the Saints. So that nothing is more manifest then the *Separating Nature of this foundation principle.*

And as the former Doctrine of Baptism brings believers (through obedience) to a publick profession of *Separation from the World*, so this Doctrine practised, leads the Disciple into a state of visible Separation to the Lord; it was the Romans Submission to the Doctrine of Baptism, by which our Saviour separated them from sin, and by this Doctrine of laying on of hands, received them into his service.

Rom. 6.
17, 18.

This begets that rejoicing in our Apostle (who so endeavoured to advance this Oracle) *God be thanked, that ye were the Servants of Sin, but ye have obeyed from the heart that form of Doctrine which was delivered you (or to which ye were delivered) being THEN made from sin, ye became the Servants of Righteousness.*

O admirable **FORM OF DOCTRINE** Let vain persons (who feed upon fancies) at their peril dispise it, they shall one day pay dearly for condemning the true Evangelical Principles of the *Doctrine of Christ* as an empty form; but let precious espoused ones take pleasure in this form of sound words, by which

which they enter into the service of the eternal King, to obtain *Israel's* benediction. Which by the laying on of hands, he bequeathed, begging all the blessings of heaven and earth to fall on the Crown of the head of him that was separated from his brethren, Gen. 49; which undoubtedly are not diminished to 26. such Disciples as wait upon the Prince with whom Jacob prevailed.

This is the excellent Ordinance that opens the door of the Kingdom. *Through desire a man having separated himself, seeketh* Pro. 18.1. *and intermedleth with all wisdom. And so* 1 Pet. 1.1, *an entrance shall be Ministred abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* For when once these precious lively stones are thus made ready by these Acts of Separation, the all-powerful Architect, and Husbandman of Christs Vineyard, proceeds in the second use of *laying on of hands*, which is *Plantation*: For the Ordinance is very significant, and most notably represents the death of our Redeemer, on whom they laid hands, that he might be laid as low as the dust, to be a compleat Corner Stone to support the whole Fabrick. Wherefore such as are buried *with him by Baptism*, are in the next place to be planted together in the likeness of his death, which cannot be without *laying on of hands*. Wherein God is pleased to employ

Ro. 6.4.5.

1 Cor. 3.

ploy instruments, yet himself is the great Builder or Planter, for saith the Planting Apostle, *We are Labourers together with God, ye are Gods husbandry, ye are Gods building, Paul may plant, but the Garden is Gods.*

Isa. 51. 16.

And that God is pleased to plant his Churches by laying on of hands, is perspicuous in the Evangelical prophesie (beside many others) I (saith Jehovah) *have put my words in thy mouth (that is, these words of the beginning of Christ, or foundation Principles) and have covered thee in the shadow of mine hand, that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my people.*

Eph 2. 6.

Rom. 12.

Lev. 16.

21.

Here is the unquestionable use and end of laying on of hands, that I may plant the Heavens, and lay the Foundations of the earth. It cannot be meant of the literal Heavens and earth, for they were planted and founded long before. But the text expounds its self, this being Gods design, to say unto Zion *thou art my people*, and to this end he covereth his Saints *under the shadow of his hand*, to raise them up together, and make them sit together in Heavenly places in Christ Jesus. So then, such Disciples as present their bodies a living Sacrifice to be planted together in the likeness of our Redeemers death, may be assured that while the Ministers hands are upon the head of the living Sacrifice,

*crifice, they are under the shadow of the
Almighties hand, who is in that instant is at
work in his Vineyard, which none other
save his own right hand can plant for himself.*

For every Plant which the heavenly Fa- Ps. 80. 15.
ther planteth not will be rooted up, while 15.
such as sincerely attend unto this Principle, Mat. 15.
shall be pronounced *the righteous people, who* 13.
shall inherit the Land for ever, the branch of
my planting (saith the Lord) The work of Isa. 60. 24.
my HANDS, that I may be glorified. I
have sufficiently proved that the ten Royal
Commandments, and the six Evangelical
Oracles, are the never failing foundation of
the Apostles and Prophets, upon which Be- Eph. 20.
lievers are built, Jesus Christ himself being 20.
the chief corner stone.

Yet this fourth Principle, in communion
with the fourth precept, are the most emi-
nently employed by our heavenly husband-
man, and in this great work of Plantation, I
need ad no more for proof of his planting by
this pretious appointment of hands, but I shall
cast in one word of the most singular conso-
lation (to the hearts of those plants of renown,
who conscientiously celebrate his holy Sa-
bath) from the Psalm or Song for the Sabbath psal. 92.
day (as a dew descending from on high, or 12, 13, 14.
shower of sweetnesse to his enclosed garden)
The Righteous shall flourish like the Palm-tree,
he shall grow like a Cedar in Lebanon, Those that

be **PLANTED** in the house of the Lord, shall flourish in the Courts of our God; They shall still bring forth fruit in old age, they shall be fat and flourishing.

Cant. 4. 13

Happy Plants of Pomegranates, the pleasant spikenard, and pretious spices of perfect beauty, The Orchard of Divine Oracles flowing with perfumes, from the gracious gales of the promised spirit, to entertain the King of Eternal glory. This is the blessed lot of all through-spirited believers,

Rev. 14. 12

who keep the Commandments of God, and the faith of Jesus. This is the excellency of Gods Israel, our enemies themselves being judges. For when Balaam beheld the Tribes (of old) abiding in their Tents, he could not but admire them as the garden of God; How goodly are thy Tents O Jacob, and thy Tabernacles O Israel? As the valleys are they spread forth, as gardens by the rivers side, as the tree of Lign-aloes which the Lord hath **PLANTED** and as Cedar-trees beside the waters.

Nom. 24.
5. 6.

Dear Disciples! O prize this precious Principle, as your orderly passage to Christs plat-form of spices, and portal of Gospel-perfections: you shall here find Salvation for walls and Bulwarks; & being by heavens husbandry once rooted and grounded in love, you are secure for ever. If once the Father lay hands upon you (by his Ste-

Isai. 26. 1.
Eph. 3. 17.
1 Th. 5. 10.
9.

wards,

Stewards, as his peculiar treasure) none shall be able to pluck you out of his hand. There is more power in this significant Oracle, then many are aware of. *God hath horns* Hab. 3. 4. coming out of his hand, and there is the hiding of his power. Deserte! Saints are apt to suspect that God hath forgotten them, but where ever his hands are laid, the impression of his childrens obedience abides for ever: Behold (saith he) to the Citizens of Zion, (built upon these foundations) I have graven thee upon the palms of my hands, thy walls are continually before me. & Isa 45. 16. And he hath appointed unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of Righteousness, the Planting of the Lord that he might be glorified. The splendors of these precious promises will (if the Lord please) more eminently appear in the third use and end of this Planting Principle, which is Inspiration.

For while the believing soul is submitting to his Saviour under the hands of the Planting Apostle, or building Presbyter, the blessed spirit is preparing beautiful embroyderies to deck and adorn the Kings Daughter, who is already by true Repentance, and a lively faith, all glorious within. Those ornaments which he was

- pleased to put upon the Primitive spouse, were such as possessed the Jewes and heathens with much admiration (who beheld the signs and wonders, with divers miracles and gifts of the holy spirit so gloriously appearing) But when the honour of the Messiah was thereby sufficiently displayed, and the Doctrine, faith, and Ordinances of the Gospel fully confirmed, The Father of lights by degrees, withdrew those strange sparkling glories and amazing Meteors, as needless and useless for settled Saints, and Church-societies; putting them upon earnest coveting of better gifts for their mutual edification and building up one another in their most holy faith; So that although that first great and marvelous gift of tongues was continued to the Apostles while they were employed to Preach in several places, yet it is most certain that this was given for a sign, not to believers but to unbelievers; and the blessed Paul professeth, that other gifts are greater; and that (In the Church) he had rather speak five words with understanding, for the good of Saints then 5000. words in the power of that gift of tongues; and terms them children that desire it. It then delighted the pure spirit to apparell the spouse in more precious attire, The Sun it self must be her cloathing, the Apostolical Stars her Crown, and the changeable Moon (with
- Heb 2:4.
- 1 Cor. 12. 31. 14. 3.
- 1 Cor. 14. 12. Verse 5. Verse 19. 20.
- Pro. 12. 1.

(with all things under it) *her footstool*. It is enough for *ayerie professors* to expect the old visible signs, or else to slight this pure Principle of *laying on of hands*, but that which more solid Saints seek after, is a greater measure of the same Spirit. Some heavenly qualification, some sealing confirming mercy from an ascended Mediator, in whom also after believing, they are sealed by that holy Spirit of promise; that is, after the poor babe hath rolled it self upon Christ by a faith of adherence, God is pleased to seal is by faith of assurance, sometimes sooner, sometimes later, sometimes in Baptism or after, sometimes through *laying on of hands*, Lords Supper, Prayer, Preaching, how he will, and when he will; wherefore it behoves the gracious soul to wait upon him for his Spirit in all his holy appointments to his Churches, *for there he will hand out his loves.* Eph. 1. 13. Cant. 7. 12.

There is a generation of Professors that are rather principled by *fight then faith*, who will not believe except they see signes and wonders, but they should remember that an *evil and adulterous generation seeketh after a sign*, and yet they might see signes and wonders every day, yea the signes and wonders of Apostles wrought amongst them, namely those greater works, that Christ promised his Disciples should do. Greater miracles they could Math. 12. 39. 2 Cor. 12. 12.

- Joh. 14. 12. could not do, but greater works of conversion were wrought by them, and these are the great signs and seals, and mighty deeds, that God is working by his Apostles, even before our eyes. There being many through grace that are able to say, *The seal of mine Apostle-ship are ye in the Lord: Ye are our Epistle written in our hearts, seen and read of all men.*
- 1 Cor. 9. 2.
- 1 Cor. 3. 2.

Yet these signes will never satisfie a doubting Didymus, except he see in his hands the print of the nails, and put his finger into the print of the nails, and thrust his hand into his side, he will not believe. Such a faithlesse generation hath this age brought forth; except they see the very same miracles as were wrought by Peter and Paul upon mens bodies, they will not believe there are any Apostles now in being; except they see the same gifts of tongues, or some visible operation upon laying on of hands, they will not believe there is any such Ordinance. And yet these Professors will not rejoyce at preaching, upon that account, though the same signs did, but now do not accompany that Ordinance.

Act. 16.
44. 46.

Thus Herod may do many things, and hear John gladly, but foolish Virgins cannot be through-spirited, something will be found wanting in the day of Christ, when it will be too late to go and buy what now they might.

But

But as for the gracious heart, he puts forth his faith into obedience upon the account of a naked institution, because he finds that *laying on of hands is the Doctrine or word of that Christ whom he loves, and in whom he lives.*

And hence mounted on the wings of love (without attendance upon miraculous or visible operations) divinely echoing to the language of his beloved, he cries, *Lo I come to do thy will O God, yea thy Law is within my heart.*

And thus putting resolution into action, he frequently meets with such holy transportations and true spiritual refreshings as do far exceed any miraculous visible Sign; So that he breaths forth this or the like heavenly Rapture, (as one truly transformed into the same image by the same spirit) *Or ever I was aware, my soul made me like the Chariots of Ammi-nadib.* Cant. 6. 12

These are no fancies; we speak that we know, and testify that we have seen, and the believer feels, as the promised benediction which Christ hath entailed upon his obedience; *Because thou hast seen, thou hast believed, blessed are they that have not seen, and yet have believed.* Joh. 20. 29. Such believers have a large part in Christs prayer. *Neither pray I for these alone, but for them also which shall believe on me through their word;* Joh. 17. 20.

He doth not say through their miracles,
but

but through their word ; because it is a surer rule of direction then any miracle, yea then any Revelation, vision, or extraordinary voice from heaven whatsoever.

2 Pet. 1.

16, 17, 17.

18, 19.

1 Joh 4 6.

The Apostles voice is the trial of spirits, *we are of God, he that knoweth God, beareth us, he that is not of God beareth not us: hereby know we the Spirit of truth, and the spirit of error.*

For further illustration of the use and end of this Ordinance of *Laying on of hands* (which is a fuller attainment, and greater measure of *spiritual gifts*) Let it be observed, that the gifts of the Spirit are of two sorts.

The first Eternal and visibly miraculous; having two special uses.

1. To confirm the word and Ordinances.
2. To convince unbelievers.

The second sort are more intrinsecal, soul-satisfying and gracious; for the sealing, establishing, and nourishing of Christs babes.

Indeed miraculous gifts are of very excellent use, and yet may a *Judas, Demas*, or any other reprobate, be largely stored wick them, and go to hell afterward.

Mark 6, 7.
13.

Those gifts are,

Mat. 7. 22.

1. Healing.
2. Miracles.
3. Prophecie or Prediction.
4. Divers kinds of tongues.
5. Inter-

5. Interpretation of tongues.

1. For *healing*. Although it be a gift *Jam 5.14.* continued in the Churches, and is the proper work of Elders, which we enjoy to this day, and have sometimes seen and heard of its wonderful effects, yet it cannot be constantly expected, no not from the hands of Apostles. If *Paul* could *Phil. 2.25,* have healed his *faithful fellow-labourer Iam 27.30.* confident he would. Though he left the *Act. 28.8.* heathen Parent of *Publius* at *Miletum* well, *2 Tim. 4. 20.* yet he left the Christian *Trophemus* at *Miletum* sick.

2 If any are by this means healed, Christ hath performed his promise. If all were under the influence of this gift (at all times) mortality should cease; no man would ever die, that might so easily enjoy life.

3. This gift is for confirming the word *Mark 16,* and Ordinances, and for conviction of *23.* Heathens, as well as for the recovery of Christians.

4. A Reprobate may enjoy this gift and *Luke 9.6.* perish.

Therefore this is no such desirable gift for believers to look for, *in laying on of hands.*

2. *Miracles*, of what sort soever, are also to confirm the word and Ordinances, and *Heb. 24;* therefore such Ordinances as God confirmed

firmed by Miracles, are firmly to be retained and observed, and not at any time to be let slip.

Heb. 2. 1.
opened.

Now it is most clear that *Laying on of hands upon Disciples*, was confirmed by miracles; so that this Ordinance (amongst others) must be carefully observed, with earnest heed, lest at any time we should let it slip. Observe poor soul, thou (that standest in awe of thy God) must not let it slip at any time, therefore hold it fast at this time.

Verse 2.

1. Because it is an Ordinance more excellent than the word spoken by Angels, and therefore to remain stedfast and unmoveable.

Verse 3.

2. Because the slighting of this, and other Gospel-mercies will unavoidably bring the greatest miseries; if every transgression and disobedience to Moses Law were so severely punished; how shall we escape? Impossible to escape.

Heb. 10.
28. 29.

3. Thou must take heed to this Fourth Principle as well as other duties, (earnest heed Because 'twas at first spoken by the Lord, and confirmed to his Apostles, and by them faithfully taught us. Mind it Christian, it is for thy life; thou canst not escape if thou let it slip after warning; if thou receive not the truth with love, God will send thee strong delusions to believe a lie. Ah! how have I seen the Lords professed people carried away

2 Thes. 2.
10. 11.

away captive, that have slighted this Ordinance? Hurried by Satan to blaspheme other glorious truths, drowned in the world and the love of it, given up to horrible lying, bitterness, emulation, envy, strife, sedition, making schism, rents, divisions, what not? O thou believer, mind these four first verses of the second to the Hebrews; Remember, that this fourth Principle was first spoken by the Lord himself, and is plainly called *The word of the beginning of Christ*, and was confirmed by Heb. 6. 1: signs, and wonders, and Miracles.

2. Miracles are given for conviction of A. 8. 6. Heathens. But alas! this avails not at all, & 16. 27. if love (manifested by obedience to all 29. 30. Christs commands) be wanting; A person 1 Cor. 13. 2. may have this gift, and perish.

The third gift is *Prophecie*, or foretelling of events; such as may wonderfully possess a Balaam, a Caiaphas, a Witch; this may confirm truths, and convince sinners, but the Prophet be damn'd; it is an excellent gift in a gracious heart, but short of ordinary prophecie.

The fourth extraordinary gift is *kinds* Mark 16. of tongues, not new tongues, for that is a 17. special gift peculiar to true believers; a real sign of an effectual Work of Grace; for out of the abundance of the heart the mouth speaketh, wherefore those

Rev. 14. 1. thoſe 144000. Redeemed Virgins are preſented with a new ſong in their mouth, which none elſe could learn. When once Paul became a convert he Preached a new Doctrine; he was before a Blaſphemer, but now he hath learned a new leſſon. He is not a believer, that hath not learned a new language.

Epheſ. 5. 4. Theſe miraculous tongues are never called ~~new~~ tongues, but ſtrange tongues, and other tongues, to convince a ſtrange people, to preach to other Nations, as was needful then, but now cannot well be improved, ſince Popiſh inquisitions, and Turkiſh ſlavery, hath ſhut the Goſpel out of their territories; Neither have Chriſts Miniſters any warrant to attempt the publiſhing of Goſpel-truths in other Nations, who are known to be dogs, ſwine, and perſecutors, that have already reſuſed it.

Mat. 7. 6.
& 10. 23.

It is therefore Satan, and not Gods Spirit that hath engaged ſome fooliſh deluded ſouls called Quakers to paſſe the Seas, in expectation probably of ſome miraculous ability to publiſh their poiſon againſt Chriſts Ordinances, but have only performed the work of Barbarians, and ſo returned.

But certainly ſhould Chriſt call his preachers into ſorrain parts, he would enable

able them with tongues to help sick souls abroad, as well as with hands to heal sick bodies at home: Alas! our native Countrey hath need enough of more labourers.

You have already heard, that tongues are for a sign, *Not to them that believe, but to them that believe not.* ^{1 Cor. 14. 22.} This gift therefore belongs not to thee thou dear Disciple of Christ. It is our mercy that the Ordinant^e I now contend for, came once under hand and seal from heaven; our Masters hand; and this sign of tongues confirming it.

Since therefore this *fourth Foundation principle of thy religion* is by this miraculous gift ratified, and thy pretious soul converted, thou art not to expect such needlesse unsutable gifts as these, which Gods word tels thee are not convenient for thee, But since the Spirit of truth hath more excellent treasure, then tongues, or the interpretation of tongues; take thou the counsel of the Apostle, *Covet earnestly* ^{2 Cor. 12.} *the best gifts* (and yet shew I unto you a ^{31.} *more excellent way*; there are some gifts more excellent then other, which will set thy heavenly heart all on a holy flame.

Wherefore wait upon the conduit of Divine conveyance where the golden gifts of ^{Zeck. 4. 22} Christ pass through golden pipes or Ordina- ^{Isai. 13.} nances,

Isai. 12.

narices, into the bowl of the Candlestick, the Church ; open thy affectionate heart to these precious pipes, that contain such precious gifts, and draw *with the buckets of joy out of the wells of salvation.*

It is undeniable that this *fourth Foundation of Christ* is one of those pipes, or channels, through which these eternal streams do run ; and doubtless did not poor creatures (drowned in delusions) conclude these streams were dried up, they would not neglect this pipe, this Ordinance of *hands*, as they do. But so they think, and so they speak, for say they, the power or gifts of the Spirit are ceased, and therefore the Ordinance is of no use.

Well, when I shall clearly demonstrate, that the best gifts are to this day continued, and that no gift is ceased that is needful for believers ; And when it shall appear that these best gifts have been conveyed through *imposition of hands* ; Then surely both the Ordinance and gifts will be earnestly desired, and affectionately embraced, by gracious souls.

1 Cor. 12.
8., 29.

The best gifts which are continued, and Saints should covet, are

1. Wisdom.
2. Knowledge.
3. Faith

3. Faith.
4. Prophecie.
5. Discerning of Spirits.

It must be granted without controversie, that these are the best gifts of the Spirit, and that they are continued in power and efficacy to this generation.

And first of *Wisdom*; which the eternal Spirit that gives it, hath recorded *as the principal thing*, and therefore it is here in the Catalogue of gifts deservedly set in the first place; *The price thereof is above Rubies*, it is a defence better then strength, it transforms the person so, that he appears as an Angel of God. Marvellous encomiums of deserved praise are given by the Spirit to this most excellent gift, far surpassing all those other gifts before mentioned, as Healing, Tongues, Miracles, &c. which the devotion of a *Didymus* doth so much dote upon, making so great a noise in the world, so that all is left with such a Professor, because Tongues are ceased, and miracles do not appear to satisfie his sense. Ah poor shallow Creatures, shadows of Saints, that thus cry out as undone, for the want of what they may perish with. Scarce one word of wisdom to be heard; nay the very Ordinance which is most particularly designed for the conveyance of Spiritual gifts, must be cut off, (though it be a *foundation Principle*) because they see not the

prints of the nails, and spear.

The power is gone, we want Apostles, the fourth Principle is void, gifts do not now appear, the power is gone, the power is gone.

This is the great cry of these times, to cry down a *foundation Doctrine of Christ*. But let Christians know to their comfort that the power is not gone, so long as this gift (this best gift) of the Spirit remains, which is better then they all. Wherefore get wisdom (thou believing obedient soul,) and with all thy getting get understanding, forsake her not, and she shall preserve thee; love her, and shee shall keep thee; exalt her, and she shall promote thee, she shall bring thee to honour when thou dost embrace her. He that thus counsels thee hath richly experienced the truth of what he assures thee, he asked wisdom, and God gave him a large heart, and was so well pleased with his choice and desire, that he added to his request the greatest wealth, honour, and royalty, that ever was given to mortal man.

Prov. 4. 7:

2 Chro. 1.
10, 11, 12.

Math. 25.
Dan. 12. 3.

This precious gift shall conduct the true Christian to the *Bridegrooms Chamber*, yea into his Masters joy, where he shall shine as the brightnesse of the Firmament, for he made wisdom his choice, and used all means (all the appointments of Christ) to attain it, and did not find those pipes empty, which others flighted

sighted and neglected; but through those channels his vessel was filled, wherefore he now lifts up his head with confidence, and Christ is become what he promised, even the author of eternal salvation to his obedient souls; While those who lived in the Profession of some (it may be many) truths, are found with vessels void of this excellent gift of wisdom, as refusing the channel through which it passeth; so that now, when all too late they would run to buy, the Bridegroom enters his royal Chamber, the Bride with the wise Virgins attend him, and the door is shut, eternally shut; Lord, Lord, open to us, will be all too late.

Heb. 5. 9.

Psal. 45.
Mat. 25.
10, 11, 12.

Because I have called and ye refused. (O read and tremble) Who is wise and he shall understand these things? prudent and he shall know them? for the wayes of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

Prov. 1.
94. &c.
Hos. 14.
ult.

By this time possibly some gracious soul will confesse, that the best and most excellent gift of the spirit is not ceased, but that this principal gift of Wisdom is continued, and seeing the necessity of it, may possibly cry out, O help me to wisdom or else I die! Which way is my beloved gone? in what path doth this most excellent gift of wisdom passe? Why thou poor enquiring soul, this Priacely gift which thou seekest after, is

Deu. 34.
9.

free, and I dare not confine it to any particular passage, it hath many walks, but I can point thee out which way it hath gone, namely, in yonder path, which is one of its principal walks, termed *laying on of hands*; it is a path of its own preparing, *Joshua* found it in this very path, *And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him.*

Luke 7:
28.

Christian! was this transcendent gift of the Spirit conveyed through the laying on of *Moses* hands? Why, the least Gospel Minister is greater then *Moses*.

Object. But *Joshua* was an Officer.

Heb. 10,
19.

Answer. He was a great Captain indeed, and did conquer *Canaan*, and there is not a Disciple of Christ, but is a greater Captain, even a *King and a Priest*, and conquereth the world; yet is *more then a Conqueror through Christ*. Whatsoever priviledges the chiefest in *Moses* house enjoyed, even the least member of *Christs Kingdom* is invested with; that is, to enter into the *Sanctum Sanctorum*, or most holy place with boldnesse, which was the peculiar priviledge of their high-Priests.

So that this way, even through *impositions of hands* hath the blessed Spirit communicated wisdom, his most excellent gift.

In the time of the Gospel we find the great Apostle of the Gentiles rich in this
— gift

gift, a wise Master builder, whom Peter greatly admires for this gift of wisdom, even as our beloved Brother Paul also, according to the ²Pet. 3. Wisdom given unto him, and it is evident that ^{15.} this Wisdom was given unto him at the same time when the Holy Spirit first filled him; that is, when the first Messenger was sent for this (as the chief end) from the Lord Jesus to him; Brother Saul (said Ananias) the Lord Jesus--bath sent me, that thou mightest receive thy sight, and be filled with the holy Spirit, and accordingly the eyes of his mind (as well as of his body) were so enlightned with this choice gift of wisdom, that he was able so to preach Christ, that all which heard him were amazed; for he presently proved that he which bestowed this gift upon him, is the very Christ. So that here we have the precise time when this wisdom was given him. And it is as certain that this precious gift was communicated by the same blessed Ordinance, through which other gifts of the same Spirit were conveyed by Peter, and John, and Paul himself, afterwards; that is, by imposition of hands, And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord bath sent me, that thou mightest receive thy sight, and be filled with the holy Spirit. And thus by these two lively examples of Joshua and Paul, is the way and means of communicating this

Act. 9. 17.

Act 9. 17.

principal gift, clearly discovered to thy inquiring soul. And if this be the garment thou wouldst be found in at the sound of the great trumpet, I counsel thee in the words of my Redeemer, *Go, and do thou likewise.*

Luke 10.
31.

The second best gift which is also continued to, and must be more and more increased in the Saints is knowledge, a gift so excellent, that it is honoured in the next place to Wisdom, and are both locked up together for the new born babe, in the richest Cabinet that Heaven hath, even in the heart of the Lords Christ, and our Jesus, *in whom are hid all the treasures of Wisdom and knowledge.*

Col. 2.3.

This is one of those choice acquirements for the building up of Saints, which whosoever wants is blind, and in a perishing condition; *My people are destroyed for want of knowledge.* Take heed therefore thou dost not reject it, nor the means by and through which it is attained; for as it is treasured up in the same magazin or storehouse with wisdom, So it is communicated through the same Ordinance. *Then shall we know, if we follow on, to know the Lord.* For the earth shall be fill'd with the knowledge of the glory of the Lord as the waters cover the Sea.

Hos. 5. 3.

Hab. 2. 14.

Faith is the third continued gift, but running through several channels, that is, *different administrations, from the same Lord.* But that faith which

1 Cor. 12. 5

which prepares the soul for Baptism, Supper, Hands, and other Ordinances, I do not judge to be that foundation Principle (*Heb. 6.*) but a *faith of assurance, or sealing of the Spirit*, which hath been communicated to some upon their *Eph. 1. 13* purpose to obey Christ in this Ordinance, to others whiles they have been under the *administration of hands*, to a third sort immediately after, to divers at a greater distance; yea I have seen such a presence, and (with an eye which the natural man never enjoyed) beheld so great a Majesty in the administration of this *fourth Principle*, as hath constrained me to admire the mighty operation of the Spirit; and to conclude that wonders are not ceased. Wherefore I can experimentally conclude, that it is not true which some have so confidently asserted; namely, that the powerful operations of the Spirit are ceased. But I know they mean the visible *print of the nails, and spear*, so that it appears they believe little further then they see, and therefore slight this *Doctrine of laying on of hands*, which is undeniably a notable means for the conveyance of the fourth continued spiritual gift, which is *Prophecie*, and must be communicated before any are fit for office.

All spiritual gifts are beautiful in their place, but this rather to be desired, for the *edification of others*, neither is any Prophet *I Cor. 14. 1.* compleatly in Gods way, (how eminent so-

ever

ever he be giſted) until he have received this *Ordinance of hands* as a babe, and I look upon the Church as neglecting her duty when omitting it, or employing perſons in the adminiſtration of Ordinances without it, and hiding her talents when ſhe doth not ſeparate ſuch perſons by it as are fit for the Lords harveſt. Yea who ever ſhall ruſh upon the Miniſtery without it (if he may have it and doth not receive it) as running without his errand.

Let none here miſtake me, as though I did confound the fourth Principle with ordination; I know the one is an initiating Ordinance proper for babes, (ſuch as *Timothy* received at the hands of *Paul*) by which often this gift of Propheſie is communicated; which when it mounts to ſuch a flame, that the ſoul is conſtrained with the Prophet,

2 Tim. 1. 6. Jer. 20. 9. to cry out *I was weary with forbearing and I could not ſtay*; Then it is the Churches duty to ſet upon this ſeparating adminiſtration with *faſting and prayer*, Act. 13. 2. 3. according to pattern, for ſo did the Eldership or Presbytery to *Timothy*, 1. Tim. 4. 14.

The laſt ſtanding or continued gift here mentioned, is *Discerning of Spirits*, which raiſeth the ſoul to a notable degree of ſpirituality, able to judge of other Spirits, and transforming the Diſciple from a *babe* to a *ſtrong man*, and truly it is no ſmall mercy

to

to be able to try the Spirits whether they be of God, and to know Christs voice from a stranger, a wolf from a sheep, especially in these dangerous dayes.

1 Joh. 4. 1.
Joh. 10. 5.
Mat. 7. 15.
16.

Since therefore the use and end of laying on of hands is purposely appointed for attaining the Spirit of Christ by degrees; And that I have so fully proved, that the choicest gifts of the Spirit are as largely handed to believers now as ever, and that these heavenly gifts are so clearly communicated through this Ordinance of hands; Let my counsel be acceptable to thee, and as ever thou desirest thy Saviours society, get thee to his place of abode, by the foot-steps of the flock, and feed thy kids besides the Shepherds tents, for there he makes his flock to rest at noon. There he will give thee his loves, not every where, but in wayes of his own appointment.

Eph. 2. 7.

Cant. 1. 3.
& 7. 12.

His flock have left thee fair prints of their foot-steps, both in Doctrine and practise; A goodly flock hath the Shepherd of Israel, whose faith follow, and lean not to thine own understanding.

Say not the Lords hand is shortned, or his power ceased, thou seest his richest gifts are continued to thee, and many more then I have mentioned; as the spirit of grace and supplication, the gift of suffering, of courage and boldnesse, and sundry others.

Zech. 13.
10.
Phil. 1. 29.
Act. 4. 10.
13.

Wherefore be not wanting to thy self, in fighting

slighting this or any Ordinance through which Christ is pleased to convey his gifts.

Jona. 2, 8. *They that observe lying vanities forsake their own mercy.*

If there be any breathings in thy soul after these spiritual treasures which will stand thee in stead when the trumpet sounds, get thee to the Merchants now, if thou drive off thy bargain till then, *the door will be shut.*

Mat. 25.
10.

Possibly thou mayest think this Ordinance of hands not worth half my writing, or thy reading, I am sure my pains is the greater, and I do not think it too much to clear up an Ordinance whereby Christ hath sweetly refreshed my soul; I know it hath long lien sullied amongst the Romish pots, But God can give it *the wings of a Dove* that it may flee to thy bosome, and engage thy soul to fly (*though in clouds*) as a Dove to thy windows.

Psal. 68.
13.
Isa. 60, 8.

What if thou shouldest look upon this Ordinance with a contemptible eye, and esteem it no better then *clay and spittle*, yet use it, because it is the *Doctrine or word of Christ*, possibly it may clear thy sight.

Jo. 9. 6, 7.

There are many precious Lambs of Christ in view, who have led thee the way through this administration, as *Peter, John, Paul, Ananias*, the Presbytery, and thousands more, who continued stedfastly in (this and all the rest of) *the Apostles Doctrine, as their high-way*

way to fellowship: And remember that thou art commanded to observe and do all things whatsoever Christ commanded his Disciples in those dayes; So shall the presence of the Prince of peace be thy portion in these daies, for as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

That which hath been already demonstrated concerning The Author, The Excellency, The Subjects, the Administrators, the use and end of this ordinance may so fully suffice to endear the obedient Disciple in this Divine duty, that I shall need to adde little touching the sixth point, which is

The Necessity.

If Christ had need of a Colt the foal of an Ass, to fulfill the Doctrine of the Prophet, surely Christians have much more need to fulfill this Divine Doctrine of the Prince of Prophets, If necessity was laid upon the Apostle to Preach the Gospel, whereof this Oracle of God is an assured part, there must be suitable necessity for Saints to learn and practice it as a foundation Principle of our Religion. This manifest necessity, appears in the spirits pressing of the same once and again; for after this with the other foundation Principles were first laid in the Hebrew Churches of Judea, Satan had so far deceived them that the Apostle tels them,

them, ye have **NEED** that one teach ye again which be the First Principles of the Heb. 5. 11. Oracles of God, and are become such as have **NEED** of Milk;

Ah Christians ! can you hear the voice from heaven crying, ye have need, ye have need, and not be obedient ? when the Church of Ephesus had left her first love, she was Rev. 2. 4. admonished to remember from whence she was fallen and repent, and do her first works, And 5. if you are willing to know which were the first works of that Church, they are clearly upon record, even these very Principles I am now pleading for, namely Baptism, and laying on of hands. When they heard this (saith the text) they were Baptized, and when Paul had laid his hands upon them, the holy spirit came upon them. The Power of the spirit coming upon them, was neither their works, nor Pauls ; But obedience unto Baptism and laying on of hands (next unto Repentance and faith) were undeniably the first works of the Church of Ephesus, and are written for our learning. And as it was her duty to return to these Principles (or first words of Christ) as her first works, which she had unkindly left ; So it doth much more concern us to hasten to such of them, as (in our societies) were never yet laid.

Act. 2. 7. If Christ must needs suffer to save us, surely Christi-

Christians must needs submit to serve him ; if he must feed and feed us , we must obey and follow him, for this is the very mark of Christs sheep (whom of necessity he must bring) *They shall hear my voice.* Then surely all that would approve themselves unto their good Shepherd, must hearken to this Doctrine of laying on of bands , because it is the very voice of Christ, one of the words of the beginning of Christ. Joh. 20. 16

Must Saints be subject to such Rulers as are the Ministers of God for our good , and a terror to evil works, submitting to every Ordinance of man for the Lords sake ? then assuredly we must needs be subject to him that Ruleth over all , and submit to every Ordinance of God for our souls sake ; And that first, from the consideration of the the benefit of obedience; *Ye had need of Patience (saith the Apostle) that after ye have done the will of God, ye might receive the promise ;* Many would be in possession of the promise (gaping after Raptures, incomes and enjoyments) before they have done the will of God ; but it is comfort enough to obedient Saints, to be assured of the promises after the performance of their single-hearted service, whereof this Principle of laying on of bands is one part. Rom. 13. 3. 5. 1 Pet. 1. 13. Heb. 10. 36.

Secondly, We must needs submit, to avoid the danger that attends disobedience,

1 Tim. 6.
3. 4. 4.

ence; God accounts him not worthy of Christian Communion who waits not upon his revealed will. If any man consent not to *wholsom words even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, he is proud, or a fool, &c. from such withdraw thy self.* Certainly all the Principles of the Oracles of God are wholsom words, and this (amongst the rest) is the word of our Lord Jesus Christ, and a Doctrine which is according to godliness, and when he that consents not hereunto hears that we dare not hold Communion with him, his heart will clearly discover himself to be a *proud swelling fool* (as the Greek *μεγαλοψυχος* signifies) but whatever his conceits be of himself or what ever Saints think of him, this is one part of a believers obedience to withdraw from him, and it will be dreadful if he that commands Disciples to withdraw, shall also himself withdraw.

Tit. 1. 5.

Dear Christians you have heard it with clearness, that where these *foundation Principles* have been once orderly laid, yet if they be afterward neglected, there's *need of teaching them again*, and how much more need where they were never learned; Wherefore let such Ministers, as Christ hath ordained to set in order the things that are wanting, take heed they be not wanting in

in this needful duty which is to continue for the comfort and conformity of Christians, till our Saviours second coming, as I shall prove in the seventh and last point; which is

The Perpetuity.

The Oracles of our King are more permanent than the Law of the Medes and Persians, and although the Popish Apostacy obstructed their visible glory, yet in the darkest dayes of Babylonish abominations, Christ secured some true converts in corners, for though the woman with her witnessess was 1260. years bewildred, yet not destroyed; we are now through grace getting out of the wilderness, leaning upon our beloved, and must not fall short of our Type, who in their return from Babylon, advanced those Ordinances that had been discontinued some hundreds of years, and so do the virgins upon mount Sion, singing as it were a new Song; observe, 'Tis not a new Song, but as it were a new Song, that is, the old Song newly revived.

Cant. 3.5.

Neh. 2.16
17.

Rev. 14.

1.2.3.4.

Indeed some of our adversaries have reproached this Ordinance of Hands, as a new administration, and yet we are sure it was observed by the Apostles sixteen hundred years ago, & then settled for a sure foundation Principle in Sion, by those wise master-builders in the beginning of the Kingdom

M

of

The Antiquity of this Truth.

Second
Part.

33. Sect.

of Christ, to be practiced and observed equally with its fellow principles, Faith, Repentance, Baptism Resurrection and Judgement, till the day of judgement : and it was also Religiously preserved in the purest Churches some hundreds of years after the Apostles, as is fully proved from the purest streams of Antiquity, by Mr. John Tombs, in his *Anti-pædobaptism*, and Mr. Christopher Blackwood, in his *Soul-searching Catechism*, pag. 58. to whom I refer you.

Onely one testimony I shall set down out of Eusebius, lib. 6. cap. 42. Novatus (saith he) being very like to die, was baptized in the bed where he lay, if it may be termed a baptisme which he received, for he obtained not after his recovery that which he should have done according to the Canon of the Church, to wit, confirmation by the hands of the Bishop : In so much then as he obtained not that, how came he by the Holy Ghost ?

In which passage I observe,

First, That in those dayes (namely in the third Century) it was not the custome to baptize Infants, but Professors; that lazie practice of Infant-sprinkling being afterward fomented and advanced by the man of sin.

Secondly, That it coul not be term-
ed

ed or judged a lawful baptism; which was Administred in bed; for how was that a burial? Nay both the Clergy and Laity opposed his admission into the Ministry, because they judged that bed-baptisme unlawful, pag. 118.

And lastly, That it was so long received as an eternal truth, that the holy Spirit was communicated (in his gifts) by *laying on of hands*.

So that I hope God will cause shame to work unfeigned sorrow in such as have so rashly termed *Laying on of hands*, *A new Administration*.

My counsel and advice to all that truly fear the Lord, and desire a greater measure of his Blessed Spirit (in the gracious gifts, and flourishing fruits thereof) is speedily to hasten to the use of this means which the Redeemer of our souls hath designed and continued for his dear Disciples, his Babes, his Lambs, which he folds in his bosome; wherefore say not thou, what is the cause that the former dayes were better then these, for thou dost not enquire wisely concerning this.

Isai. 40 11

Eccles. 7.

10.

But open the mouth of thy enquiring thirsty soul, to receive this growing thriving food, in the rich encreases of Gods holy Spirit; O taste and see how gracious the Lord is! thou dost not yet know, how he

Psal. 34 9

will communicate himself to thee through this Ordinance; thou canst never experience any virtue and goodness of food till thou receive it.

I would lead thee and all thy virgin companions, by the favor of his good oynments, into the inner *chamber, of the King, yea into his banqueting house*, where thou shalt be presented with his choicest gifts, *Wisdom, Knowledge, Faith*, and other soul-satisfying comforts, *The Wisdom of God in a Mystery*, not an external sound, to satisfy a carnal heart, but *all the treasures of wisdom and knowledge*, such as will warm thy inside; and by degrees so root thee and ground thee in love, that at length thou shalt be filled with all the fulness of God.

Rev 22.
17.

Come then, let heaven and earth ring together. *The Spirit and the Bride say, Come, and let him that heareth, say Come, and let him that is a thirist come, and whosoever will, let him take of the water of life freely.*

Act 10 44
& 1 38.
& 9 17.

I have acquainted thee in what dishes this supper is served, through what pipes these best gifts are conveyed; namely, through the word Preached, through Baptism, through *laying on of hands*, and other Ordinances.

Thy obedience will dispell the clouds of thy Ignorance. *If any man will do his will,*

Joh. 7 17.
Rom. 4 13

will, he shall know of the doctrine whether it be of God, or whether I speak of my self. For not the hearers, but the doers of the Law are justified:

Wherefore look upon them as the enemies of thy soul, that tell thee thou must learn the fourth Principle but not practise it.

Thy dear Redeemer learns thee another lesson; If ye know these things, happy are ye if ye do them. Do them therefore, and wait upon God for what he pleaseth to give, and when. Joh. 13. 17.

The Babe is not alwayes sensible of its growth, in drawing the breasts; yet possibly God may give thee an Eunuch's portion speedily, possibly by insensible degrees.

The Christian Hebrews had been in the use of this milk (this fourth Principle and the other five a considerable time, before they had any eminent gift; wherefore let not any say God is a hard master, if gifts do not presently or eminently flow as they desire. Heb. 5. 12.

Beware of delays; they are very dangerous, as thou tenderest the good of thy soul look not upon thy livelihood, nor thy relations; no not so much as to bury thy dead, or take leave of them that are at home. Luke 14. 18, 19, 20.

Many poor souls have I seen at the very door of obedience, and while they

Mat. 13.
25.

have delayed, slumbred, and loitered, the enemy came and sowed tares, by some deceivers, flighting Christs Ordinances.

Joh. 5. 63.
Mat. 24.
28.

I am come in my Fathers name, and ye receive me not, if another come in his own name, (crying up his light within, in the secret chambers,) him ye will receive.

2 Theff. 2.
11.
Heb. 10.
38,
Luk. 17.
14.

Some even ready to fall upon their knees to have hands laid upon them, yet delaying have been left to strong delusions, to believe a lie, and death hath surprized them in disobedience. If any man draw back, my soul shall have no pleasure in him. For I say unto you that none of those men which were bidden, shall taste of my Supper.

Psal. 45 8.
Zech. 4. 12

Wherefore if God have engaged thy heart, by the smell of Christs garments; (those outward ornaments out of the Ivory Palaces) through which the golden gifts and graces of his Spirit flow; Let no man deceive thee with vain words, giving thee leave to learn, but not to practise thy Principles.

Judg. 17.
14.

Yet mistake not, I would not have thee set them up for Idols, and live upon them, So as to say, Now I know that the Lord will do me good, seeing I have a Levite to my Priest.

Heb. 6.

Thou must leave thy Principles, and go on to perfection; And yet not so leave them as never

never to look at them any more, But as thou must leave thy father and mother and Mit. 19 cleave to thy wife, so thou must leave thy Principles, and no more forsake them utterly then thou wouldst thy parents.

Why thou poor soul, as oft as thou callest for thy dayly bread, so often thou must practise thy Repentance. For thou dost dayly contract new staines, therefore thou must dayly go to the fountain, to wash thy robes, and make them white in the blood of the Lamb, Crying Father which Zech. 13. 1 art in heaven, forgive my trespasses, as I forgive others; that is, manifest forgiveness, Rev. 7. 17. seal my pardon, satisfie my soul, that all my sins are imputed unto Christ, and his righteousness to me.

Thy soul may not be satisfied one day without this assurance. And therefore thou must not leave, but practice Repentance.

Secondly, for Faith;

Be carefull constantly to live in the exercise of it. Thou no longer livest then thou believest; therefore go thy wayes on, Verse 17. from faith to faith, in the mounting steps of *Abrahams* faith, as one of the household of faith, Take heed of *Hymeneus* sin, and Rom. 1. 12 let *Pauls* exercise be thine, Gal. 6. 10. *Acts* 24. 12. 1 Tim. 4. O beware of men that will yield thou 19. shouldst learn but not practise.

M 4

Thirdly

Thirdly for Baptism ;

*He that is once baptized, or washed, need-
eth not save to wash his feet ; and yet there is
dayly need of Mortification , Col. 3. 5. this
thou must be practising all the dayes of
thy Pilgrimage, thou dost never learn it till
thou practise it ; There's dayly need of a
holy walk in newness of life ; Wherefore
thou Baptized believer, whatever men
say , be thou dayly in the practise of this
Principle.*

A chaste Virgin often resisted Satans
temptation, with this weapon, *Christiana
sum*, I am a Christian. As oft as the ene-
my makes his approaches against thee, tell
him I am espoused to Christ, and have
made a bold profession of subjection to
him in this Ordinance. What should I
fear ? if truth speak truth, I did (I do)
believe, I am Baptized, I shall be saved.

Mark 16.
16:

And for this fourth Principle.

If God do immediately confer his gifts
in, or soon after the administration, be
careful to improve them to his glory, *put
them not under a bed of ease, or a bushel of
gain*. If he deal with thee as with those
Hebrew babes keep thee long in thy child-
hood, without some eminent manly
gift) yet make a practical improvement of
this Principle, in the exercises of patience ;
waiting for a return to those prayers, that
did

did accompany this Ordinance, the Spirit is a free agent, dividing to every man severally as he will, what, how, and when he pleaseth.

Be patient therefore Brethren unto the coming of the Lord: Behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. We are at a great losse for want of waiting, if God have but bestowed so much wisdom upon thine obedience, as to wait with faith and patience, for fuller manifestations of himself; then I am sure thou hast not found this ordinance empty. Jam. 5. 7.

The fifth Principle, if thou be truly spiritual, must be thy daily practise. It is a duty incumbent upon thee, and bears a date as ancient as thy visible profession, and real subjection to Christs commands. For in thy burial with thy Redeemer in the Baptismal fountain, thou didst begin thy race in the likeness of his Resurrection, with an engagement so to run, by the rules of the new creature, in that new and living way, all the dayes of thy life. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. Rom. 6. 4.
2 Cor. 5.
17.
Heb. 10.
20:
Ro. 8. 11.

Wherefore stop thy ears to any other Spirit, that would dull the edge of thy devotion in the practise of the Resurrection. Live at present

sent in the power of it, and make use of all
 Phil. 3. 11 means with the Apostle, *If by any means I*
might attain unto the resurrection of the dead.
 Thy God will be found in the use of his own
 Col 3. 1. means. *If ye then be risen with Christ, seek*
those things which are above.

And lastly,

Let the eternal judgement be thy exercise
 continually. Thou hast no other way in this
 world, to avoid the horreur and terrour of
 it, and this way (whatever men talk, to
 1 Cor. 11. keep thee in idleness) thou mayest escape it.
 31. *For if we would judge our selves, we should not*
be judged.

Cheer up thy drooping Spirit, take cour-
 age and resolution, and be as lively as possi-
 ble, in the practise and exercise of all thy
 Principles : The more lively, the more like
 Christ, whose meat and drink was to do the will
 of his Father, and the more like Christ, the
 1 Joh. 4. more boldnesse thou shalt have in the day of
 17. judgement.

Wherefore labour diligently to be found
 in all the will of thy God. Let no man
 spoil thee of any truth, but especially of thy
 Foundation Principles. What though this
 milk be never to mean, it is the more like
 a crucified Christ. I confesse *laying on of*
 Rom. 6. 17 *hands* is but a simple service, no more is its
 companion (Baptism) but it is one of the
first words of thy dear Redeemer, a part of
 that

that form of Doctrine which he delivered and hath owned, and by signes and wonders confirmed. *Acts 8. & 19.*

Let not mens conceits (of the cessation of this holy Ordinance) deprive thee of those choice gifts which stream through it, of which thou hast as much need as thy fellow Saints sixteen hundred years since. The promise runs as strenuously to this age, though we be *those* as far off, as it did to them that were nigh: *That in the Ages to come he might shew the exceeding riches of his grace in his kindnesse towards us in Christ Jesus.* *Act. 2. 39. Eph. 2. 6.*

When the soul is thus really and visibly separated from the world unto the Lord, according to these four foundation Principles of Repentance, Faith, Baptisms, and laying on of hands, he must now hasten to Church-Communion, there to partake of all the precious priviledges which Christ hath purchased, to conduct us through the state of grace to eternal glory. And yet *no more hast then good speed*, for we must not immediately leap out of the defiled dens of beastly Babylon into the pure heights of beautiful Sion, till we have well weighed the work, and seriously considered the cost of a Gospel conversion, for want of which many do most shamefully start aside; when once we have visibly put our hand to the plow, the least looking back will unfit us for the kingdom of God, *Luke 9. 62.* where-

whereunto we are now ascending by the fifth step of Royal Solomons ivory Throne, which is the resurrection of the dead, for it is in the excellent desirable Communion of Saints, that we are raised up together, and made sit together in heavenly places in Christ Jesus.

Eph. 2. 6. In whose powerful name and authority, I do here call such through-spirited virgins as are (indeed) redeemed from the earth, to come wholly out of Babylon, which cannot be effectually and faithfully performed, but by

Rev. 18. 4.

The improvement of Separation.

Come then, and leaving the forsaken valleys, let us religiously ascend into the established house on the top of the mountains. Isai. 2. 2. For what agreement hath the Temple of God 2 Cor. 6. with Idols? We must not be like those light 16, 17. unconstant Christians, who seem to forsake all for Christ, and yet mingle again with carnal interests (marrying with the daughters of Moab, and bearing offices under the power of Babylon) but as ever we desire that God Almighty should be our Father, delighting to dwell and walk in us, the very touch of the unclean thing, must be carefully eschewed.

2 Cor. 6: 17. 18.

1 Pet. 4. 2.

It may suffice the time past to have satisfied the lusts of the flesh, short of the will of God, and to be taken from an adulterous bed into the pure embraces of the Lord of glory, who
h aving

having purchased a peculiar spouse with the price of his dearest blood, expects she should now continue constantly and solely his, according to this solemn Covenant; Then I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. As ever therefore the soul desires to find the most high a fast and faithful friend in time of greatest need; It must henceforth resolve to be wholly and onely his.

Christian,

If thy repentance be right, and thou art indeed dead unto sin (according to thy visible profession, when thou wast buried with Christ by Baptism) if thy faith be firm and fixed, leaning alone upon the Lord (as thou hast openly manifested by coming under his hands) Then thou must seriously consider thy avowed separation, and walk suitably in thy Gospel conversation.

But fearing that thou mayest forget or not regard thy great engagement; I shall endeavour that these things may be alwayes in thy remembrance, that so we may meet with joy in new Jerusalem.

1. Thou must utterly relinquish all the lusts of the eyes, the lust of the flesh & the of pride life; unless thou wouldst fall short of Parish-professors, who promise (yea) and vow that their sprinkled Infants shall forsake the Devil and all his works,

works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Now what they speak with word and tongue thou must perform indeed and in truth. Flee from all the fornications of Babylon, which must be made a burnt Mountain; Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues. He that owns the seven officers, and several Ordinances of Sion, must quite disclaim those seven thousand names of men, with all the inventions of Babylon.

Rev. 11: 13.

Such as have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, do stand upon a sea, pure and clear as glass, with a zeal burning like fire, against the beast which riseth out of the Sea (or confluence of Waters) even the sea of Rome, where the Mystical whore sits in state, exercising Ecclesiastical power, and no less relinquishing that other leg of the image which ariseth out of the earth, who by the civil sword supports the Mother of Harlots.

with 17: 1
2, 3, 4, 5.

The whole design of Gospel Separation may be effected, by forsaking all Antichristian Persons, expressions, Seasons, Provisions and places; and first

Rev. 18: 11, 13.

Such as trade for souls of men.

Antichristian Persons.

True believers must keep clear of Babels Merchants, that is all who have either immediately, or more remotely received Ordination

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ation from that sink of pollution; such as trade for souls of men (unto which all who have taken the national Covenant, are particularly engaged) *Babylons Merchants* buy their abilities for money at Universities, and may be easily known by selling the same, to such as will give most for them, *Christs sheep must shun Hirelings*, having a shepherd to follow, who laid down his life for them, and will never leave them for a better benefice. John 10.

Nor must we onely avoid persons of this Ordination, but even all such as build upon *Babels Foundation*, who receive and retain the Mark in their forehead, which is the known part where Antichrist sprinkles his Infants. There's but *one Lord, one Faith, one Baptisme.* Eph. 4.5. As for such as renounce all the visible vanities of Babylon, yet if they bring not the Doctrine of Sion we must exclude them both our hearts and houses, and account them accursed, though they should speak with the tongues of men and Angels. *Christs sheep* will not onely forbear to follow, but flee from the voice of strangers. Itching ears are a sad sign of a soul not settled upon a sure Foundation. If Wisdom be justified of all her Children, what may we think of those that reject her Counsel? Cease my Son to hear the Instruction that causeth to erre from the words of knowledge. 2 Ep. John 7.8.9. Gal. 1.8. Joh. 10.5. Luke 7.35.

Moreover Saints must associate themselves (in all Gospel-Services) onely with the Citizens

Act. 1. 14. tizens of new Jerusalem, when therefore any
 & 4. 23. are so unfit for Communion as to be delivered
 1 Cor. 5. unto Satan, with such a one no not to eat, unless
 11. & 7. in conjugal (or some special) relation, but
 10. to the utmost of our power we must separate
 Mat. 19. 6 the precious from the vile, and shun all sorts of
 Jer. 15. 19 sinners as to many infectious Lepers, Have no
 Eph. 5. 11 fellowship with the unfruitful works of darknesse,
 not so much as to sit with them. Holy Da-
 vid could glory that he had not sat with vain
 Psal. 26. 4 persons, but all his delight was in the societies
 with 16. 6 of Saints.

If we Love the Law of the Lord, we must
 Psal 1. 1. 2 leave the counsel of the ungodly, the path of sin-
 Separate ners, and the seat of scorners.
 in heart.

Nor must we satistie our selves with cast-
 ing off such company, if we retain hearts
 fraught with covetousnesse; for this is the
 1 Tim. 6. very root of all evil; and (that which is most
 10, to be lamented, tis) the longest liv'd of any
 lust in Believers; who can more freely cut
 down all other parts of impurity, then sub-
 due this soul-piercing impiety. With what
 confidence or comfort can the soul conclude
 its espousals with Christ, that is not yet di-
 vorced from Covetousness? It is the love of
 Gold that is the very bane of Godlinesse;
 but Godliness with Contentment is the only Gain;
 Verse 6. Wherefore (Dear Christians) cast your care
 2 Pet. 5. 7 upon your God, for he careth for you; and let
 Heb. 13. 5, your conversation be without Covetousnesse, For
 God

God will never leave you nor forsake you. Trust him with providing food and raiment for your bodies, whose everlasting love hath prepared Mansions of glory for your souls, depend upon his providence for a temporal livelihood from whom you expect Eternal life. And having gotten your hearts thus out of Satans strongest hold, look also to your habit, that it be as becometh the Gospel; A proud heart dwells at the sign of a proud habit, and truly to shine in superfluities (as Gold, and Pearl, and 1 Tim. 2. costly array) is but to glory in your shame, and 9. justify your sin, which was the only cause of the first clothing, when skins were judged the fittest Coates for the Universall Gen. 3. 21. Monarch of the world; Beware of Achans wedge of gold, and Babylonish garment, Zeph. 1. 8. God will punish the Princes and the Kings children, with all such as are clothed in strange apparel: we have solemnly professed separation from, and therefore must not be conformed to this world; but make it our single Rom. 12. design to be transformed by the renewing of 1. 2. our minds, proving what is that acceptable and perfect will of God. O that grace might so prevail with godly-ones, to forbear sinners bravery, till there were not any member of the same body that wanted bread.

Let your moderation be known to all men, the Lord is at hand, to adorn every self-de-

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nying

Phil. 4.

Rev. 19.

Col. 2.

Gen 6 2.3

nying soul with pure linen white and shining, that Wedding garment will be the onely Garb in *Jehovah's* glorious Courts. In the mean time avoid extreams; there is a vain affected carelesness, and dishonourable neglect of the body, as there is a contrived costliness, very hurtful to the soul; and between these two dangerous sands, there lies a safe passage which is a decent plainness, pleasing to him we esteem most precious, whiles each separated Disciple suits himself modestly in proportion to his present condition; our professed hatred of vain habits will be a means of preservation from that greater snare of sensual mixtures in Antichristian marriages. *Fowls of the same feather will both flock and feed and couple together*, If we cast off their habit we can the more easily eschew their haunts, and by this means shun all incentives to that sin of the old world, for when the *Sons of God* saw the daughters of men, that they were fair they took them wives of all which they chose, and so grieved the good Spirit of God to their own ruine: light enflames desire, Eve saw and so desired the forbidden fruit. *Sampson* had seen a beauty in *Timnah*, and was restless till he enjoyed her. And though the Lord was hereby advancing the same design as by *Judas* his treason, yet it was sad for *Sampson*, who
(could

(could not be satisfied with any object in Israel but) must needs couple himself with Judg. the uncircumcised.

Nor did the wisdom of Solomon surpass the strength of Sampson, but was so miserably surprized with strange women, as to estrange his heart from the most high; wherefore we had need to cry earnestly to the fountain of never-failing mercies, for strength surmounting Sampsons, and wisdom exceeding Solomons, to be secured from the alluring snare of fair faces, great portions, and profane spirits. 'Tis a special engagement for term of life, and the separated Sons of Sion must with holy Job, make a Covenant with their eye, not to cast an amorous glance upon any such maid; take heed there be not amongst you a profane person like Esau, who seeing that the daughters of Canaan pleased not Isaac his father, added to his former Wives a daughter of Ishmael, thereby entring into Covenant with a kindred out of Covenant with God.

Me thinks it should be abominated by a believer voluntarily to lay a visible reprobate in his bosom, who is never likely to lodge in the bosom of Christ; To marry a heathen and think afterward of converting her to be a Christian, is like the Baptizing of Infants, engaging (by promise and vow) hereafter to make them Disciples. We have profes-

Ezra. 10

1 Cor. 7.

Verse 37

2 Cor 6.

14:8c.

Act 24. 14

sedly departed from *Babylon*, to build the walls of *Sion* upon a sure foundation. Now except we fall exceeding short of our type, we must Religiously reform and restore those two prime Paradise truths, *The Sabbath*, and *Marriage*. And although we have an Evangelical dispensation for *believers* already in marriage-bonds with infidels (yea an expresse command) *not to dissolve the knot* without mutual consent, yet such as are single may not change their condition, unless they marry *in the Lord*; (*onely in the Lord*) for (as in all other compacts, so more especially) in this dearest and nearest contract, we may not be *unequally yoked with unbelievers*. She that professeth not *Pauls* faith (*believing all things that are written in the Law and Prophets; with hope towards God*) is no Gospel-believer, and therefore not to be beloved.

And as we may not marry *with the world*, neither must we marry *like the world*, who traffique for Wives, as *Babylons* Merchants trade for the best Benefice, not for the advantage of souls, but for themselves. The world prizeth not Piety in the person, so there be a plentiful portion. Tis not the heavenly grace of Love, nor yet the honourable motion of that heart-wounding affection, but some base

base lust after beauty, or outward benefit, that links the worlds lovers, while the truly royal line of believers only ayme at such a portion as can never perill.

Favour is deceitful, and beauty is vain, but a woman that feareth the Lord she shall be praised. Having then sought and solicited such a pearl of price, when once our souls are inseparably united, and all relations (if possible) sweetly satisfied, the solemn Conjugal-engagement, and marriage-Covenant (if it be honourably managed in the Lord) must not be performed by the world: for that were to justifie all those devised Ceremonies enjoined in their service-book, and to own the Ministers of Antichrist, as Gods Ordinance; seeing the Bridegrooms friend (who performs this duty) stands in Gods stead; who was pleased first to knit this marriage-Covenant between his Creatures, whiles they were invested with the fair wedding garment of unspotted innocency; wherefore let such as expect and desire Jesus Christ to be their Guest (to turn their single water into Wedding-wine) wait upon the Author of this honourable Ordinance, with Boaz and Ruth (that precious pair of the Royal race) in the beautiful assemblies of Sion, that this Solemn service may be orderly per-

formed, and the married couple truly blessed, with the most choice Benediction of heaven, by the Elders of Gods Israel. And thus sincerely separating from all sorts of sinners (in marriage relation) we shall cease to learn, (yea and learn to leave) their ungodly

Anti-christian Expressions.

For while mixt marriages remain, it will not be avoided but the spurious brood of such a bed, will speak (at least) half in the Language of Ashdod. The beast that comes out of the earth may have horns like a Lamb, but he will speak like a Dragon. If a gracious Jo eph sojourn but a season in the Egyptian Court, he can soon learn to swear by the life of Pharaoh. All the heads of the Beast have the names of blasphemy, wherefore Saints must hasten their effectual separation from Babylons ungodly expressions, all their Hypocritical complements, foolish talking, and jesting, all their obscene lustful-language, lewd songs, scoffes and reproaches (wherein they fulfill the Prophecie of the last dayes) All their corrupt communication, hard speeches, lying and slanderings for if any man seem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain. Dear Christians! beg of God to let a watch before your mouths, to keep the door of your lips; Surely (saith the

Neh. 13.
23. 24.

Gen. 42.
16.

Rev. 13 1.
5.

Eph. 5. 4.

2 Pet. 3. 3.

Eph. 4. 20.

Jam. 1. 20.

the pure spirit) they are my people, children
that will not lye, so he was their Saviour. Isai. 63. 8.

If you get an hatred of Antichristian
ordinary expressions, you will much more
abominate their bloody oaths, whereby
they rend and tear the glorious Name of
your Father & Redeemer setting up man
with his Maker, unto whom they swear as to
the supream Judge in all spiritual causes, like
those of old who did swear by the Lord, and
swear by Malcham (which is in English, their מלכא
King) But oaths and vows are a solemn
part of the worship of God alone, and
therefore we must swear onely by his Name. Deut. 10.
and onely for his Name, to cleave to him, and 20.
serve him. Not swearing (like Babylonish

sinners) As I am a Gentleman; By faith and
troth, by the cross of the silver; by the Mass,
by their Lady and such like. No nor yet by Jer. 5. 7.
heaven, earth, the head, or any creature. But Mat. 5. 24.
being lawfully cal'd to decide a controversie Jam. 5. 12.
Heb. 6. 16.

of just concernment, we have then a most
precious opportunity to honour and serve
the onely Supream Majesty (according to
that Gospel prophesie That he who sweareth
in the earth, may swear by the Name of the Isai. 65.
God of truth. Indeed the Disciples of Christ 15. 16.

must be exceeding circumspect in this ex-
cellent service, and rather sacrifice their
lives, then swear to support the Lawes of a
Nation, which are contrary the Righte-

ous Laws of God. It is impossible for tender Consciences to enjoy liberty, while any oaths are imposed which have the least tendancy this way. The strongest ties of Supremacie, Allegiance, Covenants and the like, have not been bounds sufficient (for many years) to preserve persons from Perjury; we having full experience of thousands (both profane and professors) that have broke the banks; nor can better be now expected, amidst the abounding abominations of our dayes; Christians must labour to escape all the Customary ridiculous oaths of corrupt Courts (either as Jury-men, witnesses, or otherwise.) If difference arise amongst our selves, the perfect Law and Rule lies then before us, *Saints suits are onely to be tryed in Church-Assemblies, and if it be possible as much as lies in you, live peaceably with all men.*

1 Cor.
1. &c.
Rom. 12.
18.
Prov. 17.
15.

Onely in case of murder, Sodomie, or other horrid villany; I would not justifie the wicked by sinful silence, but without scruple (before any power, lawful or unlawful) I would freely testifie upon oath, what I knew; Not in that unworthy Antichristian way of laying hand upon, and kissing a closed book (presented by some prophane Court-officer) without speaking one word (for such oaths being so trivially taken, are as carelessly kept) but in the Authority of Truth I would

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would stand like the *Angel upon the Sea* Rev. 10. 5.
and the earth (trampling on that *Marine*, & 13. 1. 11
Terrene-beast) *lifting the hand to heaven*, & with Gen. 14.
 great dread & reverence I would Solemn-
 ly Swear; BY THE MOST HIGH
 ETERNAL GOD, THAT LIVETH
 FOR EVER AND EVER. 22.

This precious part of Divine worship
 being thus performed, with Majesty in
 great Devotion, will go near to put a
 whole Bench of carnal Judges and A. 24.
 Justices, into a *trembling fit like Felix*. The 25. & 4.
 new Language of believers begets *admi-* 13. & 17.
ration in ungodly Rulers. And truly until we 19.
 do utterly disown all the dirty-dialect of
 the Nations, we are not fit for pure Gospel
 Communion; *These signs shall follow them*
that believe, They shall speak with new Mark 16.
tongues, and this is the very time to ex- 17.
 pect the promise, for now is our God ga-
 thering the Nations and assembling the King- Zeph 3. 8.
doms, to pour upon them his indignation; and 9.
 therefore now will he turn to his people a pure
 Language, that they may call upon the Na- of
the Lord to serve him with one consent. If then I. 6. 6.
the living coal from the Altar be indeed laid
 upon our lips, raising a fixed resolution to
 avoid Antichristian words and oaths, we
 must disavow all

Antichristian Offices.

In case a separated Disciple of Christ
 shall

shall be summoned for a Church-warden, (that is a Parish Church-guardian) to secure, guard, and repair the stone-house (where Parish members meet) and to be engaged by oath, to preserve all their profits and privileges, it is impossible for a professed adversary to their Ordination, (Baptism, and other abominations) to be a sworn Servant, or Elder to guard their Church, (*For what*

2 Cor. 16, *agreement hath the Temple of God with Idols?*)

And if the office be denyed and rejected, the refuser will be fined, and his estate seized; so that unlesse he have before-hand counted the cost, and resolved (through grace) to take joyfully the spoiling of his goods, upon a Gospel assurance of a better and more enduring substance in heaven, he can never be a fit stone in the separated Temple of God.

Heb. 10.
34.

Yea though the office of an Overseer, or Collector for the poor of a Parish, be deemed to be dangerous, yet this is none other then to be their Deacon, which is utterly inconsistent with the Separation which is absolutely necessary for Sion. There is no halting between God and Baal, there is no touching with beastly Babylon, she is altogether filthy and must be forsaken for ever.

But seeing her Merchants are greedy Dogs which can never have enough, all of them looking to his own way, every one for his gain from his quarter.

Ha. 56. 11.

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Qu. Whether may a Christian contribute to the hirelings?

The answer is easie, For if we have learned to deny the admittance into our houses, or to salute them in the Name of the Lord, we cannot voluntarily maintain them; but if their Servants be sent (as it were with *flesh-hooks*) to force from us our Lambs, our Calves, our Poultry, Pigs, Eggs, Fruit, and what they list; (for all is fish that comes to net in the Sea of Rome) yet peace shall be the portion of the spoiled Citizens of Sion, while contempt shall be poured upon the Merchants of Babylon. As concerning the tenth part of land, my perswasion is, that a Popish Priest hath the same civil Title to it, that the Possessour himself hath to the other nine. The payment whereof I should no more scruple then the rent of house or farm hired of any Romish Merchant, onely the Tythe of seed and labour, (which is a meer customary oppression) I could not freely part with, yet patiently suffer their violent forcing the same, in expectation of the performance of that precious promise (confirmed by oath) The Lord hath sworn by his right hand, and by the arm of his strength Surely I will no more give thy corn to be meat for thine enemies, and the Sons of the stranger shall not drink of thy wine for the which thou hast laboured, but they that have gathered it shall eat it, and praise the Lord,

and

2 Joh. 10.

2 Sam. 2.
12. to 18.

Esa. 62.

8, 9.

and they that have brought it together shall drink it in the Courts of my holiness.

As touching tribute unto Caesar, our Lord Christ paid it, nor is it possible for Christian Merchants, Seamen, or any sort of Tradesmen, to escape the Customs, Toll, Tax, or Excise of the Nations abroad, or at home, our fuel, food, and raiment, (either directly or indirectly) must taste of it, only believers must shun all offices, (both civil and military) of any power that doth persecute the pure Conscience, unlesse they can be content to have a hand in it.

Act: 10.

Phil. 4. 22

Cornelius, his being a Captain of the Italian-band, (when many Saints were found in Caesars household) is now no sufficient President for Gods people. The mystery of iniquity did then but begin to work, and the man of sin had not assumed the chair of pestilence, nor the ten horns attained any power to push, but received power one hour with the beast, and while any of them give their power and strength to support him in his apostacy, the called chosen faithful followers of the Lamb, must beware lest their beautiful garments of Gospel-innocency be defiled amongst the debauched officers of Babylon. I am confident the devout *Cornelius* (if now alive) would soon quit his command, (while Antichrist sways the Italian Scepter) and all true Converts cast off their offices in the Romane Court. A Disciple

Rev. 17.

12, 13, 14.

(at

at this time a day) in *Cesars* family would
 be a prodigic. The stone is now cutting out of Dan. 2;
 the mountain without hands, consisting of the
 remnant of the womans seed, (who keep the
 Commandments of God, and the testimony
 of Jesus Christ.) They are a distinct intire
 separated people, who shall smite the Image
 upon the feet, and thresh the mountains with the
 powerful sword of Gods Spirit, which will
 pierce deeper then any carnal weapon. Christ
 hath a controverſie with the carcaſes of the
 Kings, that is, thoſe corrupt Laws, which
 like thresholds and poſts, oppoſe his pure Pre-
 cepts.

Micah 4.

12, 13.

Iſa 11. 4.

Hof 1. 7

Ezek. 43.

8, 9.

Lev. 24.

16.

The onely Law-giver hath denounced
 death againſt the blaſphemers of his holy Name,
 but mans Law pardons the impious ſwearer
 for a little money, while the contempt of
 humane Authority is puniſhed by the moſt
 shameful death. Gods righteous Law cuts
 off by death the filthy adulterer, and onely re-
 quires reſtitution of the thief, or to be ſold for
 his theft. But mans unrighteous Law ſpares
 the Leacher (who ſteals what he never can
 reſtore) and puts the (penitent) thief paſt
 reſtitution, by taking away his life. And
 how what Chriſtian can be a Conſtable
 (under oath) to execute ſuch warrants,
 contrary to the righteous Laws of the eternal
 God? If he proſecute the Saints who be-
 lieve they are bound in duty to work ſix daies

Exod 22.

in

Exod. 20.

in their honest callings, he acts contrary to his Conscience, knowing that God himself said, *Six dayes thou shalt labour and do all thy work, but the seventh is the Sabbath to Jehovah thy God.* And if he do not persecute Gods people for working upon the first day (called Sunday) he disobeys that power (which supports the *changed time of the little horn.*) Thus the miserable officer of Antichrist meets with such a deep *Dilemma*, that if he execute his sinful Laws, he breaks the *Commandments of God*, wounds his Conscience, and hales the innocent to condemnation, and if he refuse such warrants (which he is sworn to serve) he violates the *faith of Jesus* by palpable perjury.

Pro. 17. 15

There is no way of escape, but either to avoid all manner of engagements, or speedily to disown them (if any way entangled in them) we have full experience of the precious blessing of peace upon such practise, with a gracious issue to such horroure, wounds, and woes, begot by like engagements.

Rev. 20. 4

The Disciples of Christ must be so far from engaging under any power which persecutes the Saints, that whosoever waits for the salvation of *Sion*, to live and reign with Christ a thousand years, may not give any worship, honour, or reverence, in title, salute, or otherwise, to any that visibly bear the likeness

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likenesse of the furious beast; For if any man Rev. 14. 9, 10, 11. worship the beast, and his image, and receive his mark in his forehead, and in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. It is a dreadful doom, and therefore Christians have need of skillful Pilots to escape the extreams of these times, which have produced a sordid sort utterly refusing all outward reverence, or respect to any man. If these were the children of Abraham, Joh. 8. 39. Gen. 23. they would do the works of Abraham, who bowed before the uncircumcised sons of Heb. 7, 12. (when they carried it courteously towards him) If this late-sprung people were indeed Prophets (as themselves boast) they would manifest the humility of Prophets, who bowed 2 Kin. 2. 15. to the ground before Elisha, because the Spirit rested upon him. And on the other hand, believers must diligently learn the lesson of Elihu, Let me not I pray you accept any mans person, neither let me give flattering Titles unto man. For I know not to give flattering Titles, Job 22. 21, 22. in so doing my Maker would soon take me away.

In the same sense as Elihu knew not to give Acts 23. 1, 2, 3, 4, 5. flattering Titles, the Apostle knew not Ananias the High-Priest, that is, he utterly disowned him to be the Lords High-Priest, when his beast-like rage commanded his underlings to smite him on the mouth, and all the flattering

flattering Titles *Paul* could afford him, were only these, *God shall smite thee thou wited wall.*

For it is extremely below a believer thus to complement such Rulers, if it please your *Worship*, your *Honour*, your *Excellency*, your *Grace*, your *Majesty*, your *Holiness*. If the person (of what rank soever) be so transported with persecution, that neither worth, nor Honour, nor Excellency, nor Grace, nor Majesty, nor Holiness do at all appear, but meer brutishness, more fit for *Nebuchadne-*
 Dan. 4. 33. *zars* company than to govern humane so-
 with 3. 13. cieties. If the cruel decree of that beastly Tyrant (with all his fiery flames) could not force the faithful children of God to bow unto his *head of gold*, much less may we prostrate our selves to the persecuting feet of *iron and clay*; for the terrible threatening of those that worship the beast or his image, takes hold of such as bow unto, or kiss the feet, as the word *προσκύνησις* signifies. A kiss is a sign of submission, affection, confidence, and reverence, and must be reserved for such as bear the image of Christ, and not of the beast, they must be *chast kisses* from the lips of a loving Saviour that can satisfy a truly sincere Saint, who hath separated for his sake from all the world.

If *Mordecai* hazarded his life for not bowing to persecuting *Haman*, Est. 3. 2. it concerns us to

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to be cautious of complements; I know it is objected, that Christ and his Apostles gave Titles of honour to Heathenish Magistrates, yea Paul appoints honour to be given to whom it belongs. And truly (in these times) the noble Romanes deserved much reverence, having Laws so righteous as condemned no man till the *accusers came, and the cause was heard*, yea the most indifferent of their Duties refused to interpose, judge, or meddle in matters concerning Conscience, and if the like Laws and Rulers shall be lent us by the Lord, freely allowing his people liberty to do their duty according to his holy word, those Duncibles are unworthy of to choise a mercy, who will not give all due homage and honour to such Governours, yea, and look upon them as the good Ordinance of God, which is a terrour to evil works, and a praise to them that do well. Doubtlesse whosoever shall speak evil of such dignities, or any way resist such authority, are presumptuous, self-willed, ignorant persons, who shall assuredly receive to themselves damnation.

And such honour will God put upon the ten horns, (who have given their power and strength to the beast) that their sword shall be turned against the man of sin, So as to hate the whore and make her desolate and naked, and to eat her flesh and burn her with fire; then they shall neither want honour, hearts,

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nor

nor hands, from the heirs of heaven. In the mean time we must conscientiously (and with very great diligence) distinguish both of persons and proceedings, least we put no difference twixt Lions and Lambs; yea wisely wait for any appearance of those precious promises of *Kings and Queens* to *nourish Sion*, prizing and improving ~~any~~ little sparkling forth of this expected glory. There's no inevitable necessity that all and every person and performance must be abominable which is done in *Babylon*, God raised up a *Cyrus* even in *Babylon*, to release the Captives, and promote the walls of *Sion*; *Ester* highly prized the golden Scepter extended from the hand of *Ahasuerus*, (which was a token of peace) while *Mordecai* denied obeisance to his persecuting Officer. The counsel of the Jews who condemned the Lamb of God, was the most degenerate beastly Antichristian combination that ever was in the world; and *Joseph of Arimathea* was a professed member of the same Court; but since he consented not to their Counsel, and deed, he is accounted an honourable Counsellor, and a just good man; one such Senator as *Gamaliel* to plead the cause of persecuted Christians, and warn the Court to beware of fighting against God, we ought to hold in reputation; yea and damean our selves with that

Isa. 1. 26.

& 49. 23.

Isa. 45.

Luk. 23. 1

50, 51.

Mark 15.

43.

Acts 5. 34.

that reverence before the whole Assembly for his sake, which otherwise we should not do; for at this rate did that eminent Prophet appear before the *three Kings*, bearing a King. 3: his testimony against the idolatrous persecuting king of *Israel*; but the presence of a better Prince, begat reverence and respect in the man of God, who thus protested, *As the Lord of hosts liveth, before whom I stand, Surely, were it not that I regard the presence of Jehoshaphat King of Judah, I would not look toward thee, nor see thee.*

The great Gospel prophesie assures us, that after the *thousand two hundred and threescore years*, (a day put for a year) the wings of the great Eagle should nourish the woman, for a *Rev. 12. time, times, and half a time, from the face of 6. 14. the Serpent.* And 'tis famously known, that those wings are the Electoral Germanic Princes, which advance the Imperial Eagle to his nest, and that these wings did eminently nourish the Church of Christ, in the very beginning of her separation from Antichrist, is undeniable; such Princes being raised by the Lord to preserve his persecuted Saints, ought to be revered and honoured as a just and equal retribution for such succour; we have an infallible promise that the *earth shall help the woman*, and its evident *Rev. 12. 16.* our Nation hath been honoured (with the foremost) in the enjoyment of many special favours,

favours, and why may not such in these
 Isles, who are waiting for the Law of God,
 expect protection and provision from
 our Rulers, who instead of giving their
 power and strength to uphold the chan-
 ged times and laws of the little horn, shall
 improve their interest and abilities for the
 Lamb, in supporting his called, chosen, faith-
 ful followers, who are known by keeping the
 Commandments of God, and the faith of Jesus?
 We ought then to make up an infallible
 judgement concerning all Rulers, (whether
 supream or subordinate) and as they appear
 with a sword of persecution, or shield of
 preservation, so either to slight or serve
 them. For this is the righteous Rule, to
 give honour to whom honour is due, and assured-
 ly there is no honour at all due to the seed
 of the Serpent, whose Sire would have pur-
 chased of our Saviour, one inch of homage
 at the price of the whole world; for he pre-
 sented him with a glance of all its lustre,
 and brightest glory, making this large offer,
*All these will I give thee, if thou wilt fall down
 and worship me.* It then the Son of God
 would not (for a world) grant any honour to
 be due unto the Serpent, neither may any of
 the Sons of God ascribe the least measure of
 honour to the seed of the Serpent. But la-
 bour to learn with all diligence the distinc-
 tions and differences between a Saint, a Man,

Rom. 13.

Mat. 4 8.

an d

and a Beast, that each may receive what is his proper right. A Saints race is wholly directed by his Rule, a Man by his Reason, and a Beast by his Rage. You may know a separated Saint from all persons in the world, for you shall never see him without the sword of the Spirit, which is the word of God: This is that Reed or Scepter, by which the Temple, the Altar, and them that worship therein must exactly be measured. All the actions of the Saints towards God and men, must be ordered from a pure Principle, by a right Rule, to a good end; who must therefore be honoured and revered as Saints; And as many as walk according to this Rule, peace be upon them, and mercy, and upon the Israel of God. A Saint.
REV. II. I.
Gal 6. 16.

As a Saint is thus known by his Rule, so a man is manifest by his Reason, and Rulers principled by reason will not Lord it over their Subjects Consciences, because they judge it unreasonable for any to force theirs. Reason will direct, and Prudence will perswade such Princes, that the command of pious persons is Sovereignty sufficient. And there is all the reason in the world that Christians should exceedingly reverence such Rulers, whereunto they are thoroughly engaged by the righteous Rule of Gods holy word.

It was a gallant resolution of Gallio, to
O 3 meddle

Acts 18.
14, 15.

Psal. 2. 10,
12.

Act. 25. 27
2 Thes. 3.
2.
A Beast.

Dan. 3:

meddle in matters of wrong, or wicked lewd-
ness, according to reason, but to be no judge in
cases of Conscience. There is no reason why
any should bear sway over souls but he that
is able to save them. Be wise now therefore
O ye Kings, be instructed ye Judges of the earth;
Kisse the Son lest he be angry and ye perish from
the way, when his wrath is kindled but a little.
As you esteem your Crowns and Thrones,
take heed of intrenching upon his Authority,
who is King and sole Commander of Con-
science; touch not his *Sion*; it hath been (it
will be) a burdensome stone to all that tro-
ble it; wherefore let Reason prevail with you,
to leave believers to their lawful liberty, and
then they will freely give the like honour as
the Apostle did to that noble *Festus*, who was
so much a man (ruled by reason) that it seemed
to him unreasonable to send a Prisoner, and not
withall to signify the crimes laid against him.
As a Saint is known by his Rule, and a man
by his Reason, so a beast by his Rage, fiercely
assaulting (with force and violence) whatso-
ever his lust leads him to. Thus the literal
King of *Babylon* having relinquished his rea-
son, and being transported with Rage per-
secuted the precious Saints (who could not
adore his image) until the righteous God
dealt with him according to his kind, and
utterly bereaved him of that Reason whereby
he refused to rule; so that he became a very
Beast,

Beast. and a most wonderful Type of beastly Babylon, whose horns extend throughout his Territories, rending and tearing Husbands from their Wives, Parents from their Children, Pastors from their People, persecuting them by penalties, imprisonments, banishments, and death, meerly for their peaceable profession against his *changed Times and Laws*; and therefore in the fear and dread of the Lord, (as ever you would escape the wine of the fierceness of his wrath, poured into the cup of his indignation) beware of worshipping or serving the beast or his image, or receiving his mark in your forehead or hand; and labour like your Lord to be holy, harmlesse, Heb. 7. 26 undefiled, SEPARATE from sinners, in heart, in habit, in wedlock, in words, in oaths, in offices, and all things possible, pressing still forward to perfection, by forsaking (in the next place) all

Rev. 14.
9, 10, 11.

Antichristian seasons.

As Jewish Jeroboam who fell from the house of David with ten Tribes, changed the seventh month to the eighth, for which he is branded with devising the month of his own heart; even to the Romish Jeroboam (and his adherents) fallen from the root of David with ten horns) hath more presumptuously changed Jehovahs sanctified seventh day to the eighth, or first day of the week, for which he is blasted to all posterity, as the Time-

1 King. 12.
33, 34.

Dan. 7. 25. *changing horn*, of whom I have made ample discovery in several Books of the Lords Sabbath, unto which I refer you; and here onely make a brieft display of the man of sin, in devoting all his time to Heathenish Devils or Demons, and therefore necessity is laid upon Saints speedily to separate from Babylon in her unsanctified seasons.

1 Cor. 10.
20, 21.

She hath dedicated the first day [called Sunday] to the Sun, the second to the Moon, the third to Mars, the fourth to Mercury, the fifth to Jupiter, the sixth to Venus, and the royal honourable seventh-day-Sabbath of the Lord our God, hath this Harlot prostituted to (the chief of all those Heathenish idols) Saturn, calling it by his name Saturday. And although this hath been year by year set be-

+ Jessej.

Jer. 44.
16, 17.

fore her (in * that most useful Scripture Kalendar) yet she hath hated instruction concluding (like those of old) *As for the word that thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, &c.* so that there is no hope of

Jer. 51. 9.

her, *we would have healed Babylon but she would not be healed*; wherefore let all that love the Lord, both loath and leave her, and revive the ancient wayes and works of the most high, in the Scripture Dialect; first, second, third, fourth, fifth, sixth, and Sabbath day.

If Christians do account it an ungodly custom to call their Children by any other names than what are scriptural, it must needs be very sinful to sacrifice every day (Sabbath and all) to those Demons that are down-right diabolical; The Apostle saith that *the Gentiles sacrificeth their things unto Devils, and not to God, and would not that Saints should have fellowship with Devils.* Then surely we must have no fellowship with those Romish Gentiles who have so expressely engraven the Devils names upon all the week (and Sabbath) dayes, that if our dear Redeemer should demand *whose image and superscription hath it?* the answer must needs be *The Devils.*

It had been impossible for that *Time-changer*, to have so long deceived the people, or consealed the *Lords Sabbath*, had he not altered the Scripture Dialect (of the seventh day) and Dedicated that time to Saturn; Lulling thousands of people with a blind perswasion that Sunday is the seventh day, which God himself Sanctified, whereupon they confidently cry out (in their Letany) *O Lord have mercy upon us, and encline our hearts to keep this Law.* O Lord have mercy upon them, and enlighten their mind, for they know not what they do.

Now that the mystery of Iniquity may be

Isai. 25.

Hof. 2. 13.

be advanced and adored in the very Temple of God, he yet prevails even with separated societies; to call (own and observe it, as) *the Lords day*; that so he (even Antichrist, the *Time-changing horn*) who is the professed and declared Lord of the day, may be worshipped by the Saints themselves, who celebrate the same, and forsake the Lords true Sanctified seventh day. But were their *vail once removed*, his deceit would easily be seen, for he has openly declared, that *Sunday is no Sabbath*; and that there is no command at all in Gods word for the observing of it as a holy day; but that it stands onely by the Authority of the Church, like Baptism and other unscriptural traditions. And therefore this sad doom is gone forth from *Jehovah*, *I will visit upon her the Lords days.* 'Tis like they were ashamed to translate the word into English and therefore have left it in the Hebrew **הַבַּעַלִּים** *Baalim*, which they know is (in English *Lords*: as may be also discerned by any that will compare *Hof. 2. 13.* with *v. 16.* and the Margin of the Bible, where they find *Baali*, truly rendred *my Lord*, and *Baalim* is but the plural number (that is) *Lords*; wherefore it will be sad with such as shall be found adoring (week by week) *Babylons Lords dayes*, when God comes to *visit upon her the dayes of Baalim*; for this is a
plain

plain Gospel-propheſie of the Jewes Con-^{Hof. 1.7.}
verſion (as alſo the Gentiles) to the true^{& 2.23.}
Meſſiah, and then wo to *Babylon*, and all
who honour the *dayes of Baalim*.

Although the change of the Sabbath be
the maſter-piece of the man of ſin, yet
there is no ſeaſon but he hath been abu-
ſing; Not onely the dayes of the week,
but even the *hours of the day* are altered by
Antichriſt, who calls the Firſt hour of the
day, *Six a Clock*, and the ſixth hour,
(which is high noon) he calls twelve; and
as light as ever it may be eſteemed, yet^{Mar. 20. 1.}
(if the written word muſt be the rule for^{2. 5. 6.}
the *hours of the day*) ſo oft as any ſhall ſay^{Luke 23.}
it is *twelve*, when the Lord ſayes it is but^{44.}
the *ſixth hour*, he will be found ſpeaking
faſſly. He who was ſo punctual in every
Pin, and tatch of the *Tabernacle*, yea in the
right ear, *right thumb*, and *right toe*; Hath^{Lev. 8. 2.}
expreſſely ſaid that of every idle word that^{Mat. 12.}
men ſhall ſpeak, they ſhall give account in the^{36.}
day of Judgement. O that Diſciples would
therefore endeavour to deſtroy the Dra-
gons Dialect, and caſt off his changed
times.

God begins the day at Even, but this
uſurper begins his day either in the dark-
midnight, or the day-dawning.

Nor hath he ſpared the *months of the*
year, but utterly inverted Gods order,
whoſe

whose first month is Babylons Third, which he Consecrates to Mars, the lustful God of War, and calls it *March*;) the second to that spumous strumpet *Venus*; the third to the painted *Flora*; the fourth to Jealous *June*; the fifth and sixth to the bloody *Cæsars*, *Julius*, and *Augustus*; the seventh, eight, ninth and tenth retain their proper names, *September*, *October*, *November*, *December*; which yet the blind Beast calls the ending of his year, in such riot, gaming, and all manner of abominations, that however he pretends the honouring of Christs Nativity, yet is He thereby highly dishonoured, and crucified; We read of sinners celebrating their birth-day (such as *Pharaoh*, and *Herod*) but never that any Saint observed his own or others; nor is it to be known when our Redeemer came into the world; for all that the Scripture declares, doth onely inform us, that it was *in the dayes of Herod the King*, not what year of *Herods* Raign, much lesse what Month, or day of the Month. Neither is it likely that *Augustus Cesar* should cause *all the world* to travail in the midst of Winter, to be taxed in the places where they were born; God hath purposely consealed the time of Christs birth, as he did *Moses* burial, to prevent vain Superstition. But the Policy or rather impiety

9. 10. 11.

12. Month

Gen. 40.

20.

Mat. 14.

6. & 2. 1.

Luke 2. 1.

piety of Antichrist, hath turned the old heathenish Feast of December into his Christmas, rather to uphold those mad pranks of the *Gentiles* then to honour our Lord Jesus; and this appears to be his design by devoting (with those Heathens) the 11. Month to their God *Janus*, and the 12. to *Pluto*, *Februs*, the Prince of Hell, calling them by (their detestable names) *January*, and *February*. Surely there's no need of Arguments (more then the bare mention of these abominations) to perswade such as truly love the Lord to separate from them. God hath enjoyned his Israel to *destroy such detestable names*: and therefore holy *David*, Deut. 12. 3.
 (the man after Gods own heart) resolved that Psal. 16. 4.
 he would not take up their names into his lips; away then with all those Seasons by which the man of sin hath stained the whole year. As *Christ-mas*, *Candle-mas*, *Michael-mas*, and I know not how many *Masses*, Celebrated by surviving *Baals*, to the memory of deceased *Baals*, (great Lords, or Romish Saints, as *Thomas* of Canterbury, *Ignatius Liola*, and the like.) For such as the Canonized Saints of Rome are, such were the Ancient Jewish *Baals*, and Heathenish *Demons*, namely great Persons, Famous (or rather infamous) for bloody exploits (or other attempts, termed

termed by them Heroick actions) whom after death they Deified, and called Baal, (or Lord, or Saint) as Baal-zebub the God of Ekron, Baal-Peor, Baal-Hammon ; that is, Lord Zebub, Lord Peor & Lord Hammon ; like the Popish *Madona de Lauretta* : *Madona Monta Negro*, with multitudes of Lords, and Ladies of Babylons breeding, unto whose honours he hath Consecrated several superstitious holy dayes, suitable to those heathenish *Seasons*, for Bacchus, Venus, Flora, Ceres, &c. which filled the holy *Apostle* with fear, lest he had bestowed labour in vain upon those Galatians, whom he had converted from their state of Infidelity (wherein they knew not God, Gal 4.8.) and were returned again to those beggerly Elements, observing dayes and months, and times and years ; so subjecting themselves as slaves to their former yoke of bondage.

Gal 4.8.

9.10.11.

Joh. 2.12.

Hos. 2.17.

But the separated seed of Sion (who hath received the true Authority of Son-ship) can never consent, or descend to such un-sanctified *Seasons*, but labour to bury their memory in perpetual oblivion, seeing the holy One hath said (concerning his second spouse) *I will take away the names of Baalim out of her mouth ; and they shall no more be remembered by their name. O thou beloved of the Lord ! let not thy lips be polluted with these Babylonish abomi-*

abominations; nor thy precious soul ensnared with any of their unsanctified Seasons, wherein they satiate themselves with Revellings, banquetings, excess of wine, 1 Pet. 4.3. and whatsoever provision they can make for 4. the flesh, to fulfill the lusts thereof (as the Rom. 15. most pleasing service they can perform 14. unto their Baals, or Saints) thinking it strange that we run not with them to the same excess of riot. But to testifie thy detestation of such sensualities, thou must now learn to deny thy self of all profuse

Antichristian Provision.

Every down-right Disciple must be a David, not daring to touch with the dainties of Idolaters: Babylon fares deliciously every day, for shee's given up to pleasures, A Lady (in her own conceit) who shall never see sorrow, she has a golden cup full of abominable sorceries; her hypocritical fastings are such as God complains of (as a burden) for in the day of her fasts she finds such pleasant provision to delight her luxurious appetite, that the Child who hath once experienced her abstemious practices, will undoubtedly again desire to be delighted with such like delicacies. Her Saints Eves and other Seasons which she hath designed for (what she calls) fasting, are onely her times of Altering her dainty diet, from flesh and fowl to the choicest

Psal. 14. 4.

Isai. 47. 7.

8.

Rev. 17. 4.

Isai. 41. 3.

choicest fish, and most curious confecti-
ons. And if such be her abstinence, what
Pen can express her sumptuous superflui-
ties, to delight her lovers in her solemn-
ities? I must (for my part) passe over
her Impious provision in silent, not
doubting but every new born Babe will
abominate her beastialities. It can never
possibly be the perswasion of any Saint,
that her Bachanalian-Christmas should be
kept up for any other end, but to *Cruci-
fie the Son of God afresh, and put him to an
open shame*, by that swinish surfetting
and drunkenness, and all manner of de-
bauchery which then abounds. Ah Chri-
stians (you who have crucified the flesh with
Gal. 5. 24. *the affections and lusts*) flee, flee from this
beastly Babylon, this insatiable epicurean
puddle of all pollution; and let your mo-
deration be known to all men, the Lord is at
Phil. 4. 5. *hand*.

Flee from her Paschal-Impieties; especi-
ally her *Easter-Communion*, (being one of
her chief markets for the advance of her
Merchandize) wherein many of her Tra-
ders who pretend to the Lords Table in
the morning, will discover their skirts of
iniquity in full view, at the lewdest tables
their lust can find before the evening;
where drinking, lustful dalliance, and
other sensual delights, are their way of
Com-

Commemorating the dyings of the Lord Jesus.

Flee from her *Whitson-Ales*, heathenish May-poles, and all her invented dainties, and variety of revellings, *Her Playes, Wakes, and Wassall-bowls*, which are but the outside of her cup of fornications, witch-craft, and sorceries, wherewith she deceives the Nations.

Flee from the multitudes of her Festivals, which she makes to immortalize her Baals, her Demons and Madona's, (those swarms of male and female Saints crowded into her Calender) Besides her more contingent iniquities (coming as it were by the by) as her dainty Gossips-Banquets and vain-glorious Christenings (which are as contrary to the similitude of a dead buried Saviour, as her Infant sprinkling is to the pure Evangelical Ordinance of Baptism) to which she addeth her Antichristian superstitious way of *Churching of women*, Laying hold of all opportunities to make provision for her flesh to fulfill the lusts thereof, even to the very last breath (and beyond it) as appears in her pompous Funerals, while probably the deceased soul) is roaring for a drop of water to cool his tormented tongue, Luke 16. from which endless torture and horror, 24. her Merchants are utterly unlikely to deliver one soul by all their invented flatter-

Luke 9.
59, 60.

ing Funeral-orations, unto which they are hired meerly to honour the memory of some miserable miscreant ; wherefore you choice Christians, come not near these Babylonish abominations, but receive the Counsel of our precious Saviour ; *Let the dead bury their dead, but follow thou me* ; leave not the special service of thy dear Lord, no not to *go to bury thy father*. When therefore providence shall so dispose, that thou art called to *Sions* Courts on the right hand, and to the burial of a dear relation on the left : thy natural affections must give place to Gospel devotion, O Flee for your lives, from all those luxuries which heighten the harlots sins far beyond her sister Sodoms ; as *Pride, fulness of bread, and abundance of idleness*, the *Italian, French, and Spanish impieties*, where open allowed *stewes* are justified by the *mother of whoredoms*, to prevent (as she suggests) those horrible unnatural Beastialities whereunto her Scarlet Cardinals are so wonderfully inclined.

Ezek. 16.
49.

There's no great danger of separated Disciples being ensnared with the vast profuseness and carnal pleasures of Princes palaces, where few of this Tribe find entertainment ; and therefore in silence I shall pass over that deluge of debauchery. 'Tis not safe for the Country to be acquainted

quainted with the customary corruptions of the Court.

But for the sinful City (the sink, and source of sensuality) *their folly is manifest to all men*; She shames not to shew her excess in Sodomitical impieties, her painted Pageants are patent, both by Land and Water, consuming more in one day to delight *the lust of the flesh, and the lust of the eyes*, and the pride of life, then would comfortably suffice the hungry bowels of many precious Christian-families for a whole year.

And although she presumptuously puts far from her the evil day, yet doubtless her desolation draws nigh, and she is running a swift career to ruine; for her insatiableness is the same as provoked the Almighty long since to consume her predecessors, In whose steps she now treads, *eating the Lambs out of the flock, and the fattest Calves out of the stall, chanting to the sound of the vial, and presuming to invent to her self (for the satisfying of her lusts, such) Instruments of musick as David devised for the cheerful service of his Lord; Yea she drinks wine in (Heathenish healths, in the biggest) Bowls, but she is not grieved for the afflictions of Joseph. Therefore she must go into captivity, and her banquets must be removed. The Lord hath a sworn hatred to her Palaces, and will*

Amos 6.

4. 5. 6.

7 8. 11.

certainly deliver up the City. He will smite the great house with breaches, and the little house with clefts. And the Country-Corporations must share with her in her sorrows, because they follow as fast as they can in her insatiable and excessive courses. I know the Divine vertue of *Temperance* is to be Religiously practiced and not profanely p.^rstured, and yet I cannot but approve of its Poetic.

*The Court the City and the Country too,
Do all exceed, excess will us undo.*

Indeed they must be undone who walk as the enemies of the Crosse of Christ, whose end
Phil. 3. 18 is destruction, whose God is their belly, whose
19. glory is in their shame, who mind earthly things;
Wherefore let every sincere servant of the living God hate and detest, shun and forsake this insatiable beastly Babylon, her Church and State is so tinctur'd, that all are become abominable, there is none that doth good, no not one. Her voluptuousness hath reached unto the heavens, to hasten her determined and deserved vengeance. How much soever she glorifieth her self, and liveth deliciously: Torment, Sorrow, Plagues, Death, Mourning, and Famine, must at once seize upon her, and be continued to all Eternity.

Rev. 18.

1. 6. 7. 8.

This is the appointed portion of all that make provision for the flesh to fulfill the lusts

lusts thereof ; while the self-denying separated Disciple who is much in the work of mortification (fasting and mourning in the Bridegrooms absence) shall eat and drink at his Table in his Kingdom for evermore.

O beware ye that forget the holy mountain of the Lord, and instead of building a house for Jehovah, are preparing a table for that troupe, and furnishing a drink-offering to that number; therefore will I number you to the sword, and ye shall all bow down to the slaughter, because when I call'd ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not ; Therefore saith the Lord God, behold my servants shall eat but ye shall be hungry, behold my servants shall drink but ye shall be thirsty, behold my servants shall rejoyce, but ye shall be ashamed, behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

Isai. 60.
12, 13, 14.

Babylon will not believe this direful doom, till her destruction be upon her, but let all that expect her down-fall, speedily depart from her and utterly deny her dainties.

I know such indifferents as are loth to leave her, do object that the Apostle gave colleration to feast with unbelievers, yea to eat

1 Cor. 10.
27, 28.

eat meat offered to Idols. And truly I would much sooner feast with such meer Heathens that never knew God nor professed Christ, then with beastly Babylon, who makes her boast of both; But it must not be imagined that the Apostle allowed the eating of meats offered to Idols, which is so much detested of the Lord, that for this very Doctrine, he threatens to cast the
 Rev. 3. 14. *Seducers upon a bed of sorrow, and destroy their*
 20. 22, 23. *seed.* All that the holy Apostle permits, is the eating of meat made common by Sale in the shambles; for himself sate in that first infallible Counsel, where blood, things strangled, and meats offered to Idols, were by a solemn decree expressly prohibited, even as fornication; and this not for a Season, but by a standing Statute established to all posterity, and tis worth our serious consideration.

Act. 15. 25

1. That it seemed good to the holy Spirit and Apostles, to impose these Divine decrees upon believers as a light burthen.

2. That they are expressly declared to be necessary things, such as Saints must needs observe.

3. Tis concluded that Christians shall do well to observe them; and then undoubtedly such shall do ill who reject and oppose them, and cast aspersions upon them, as Mosaical Ceremonies, seeing
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blood was expressely forbidden long before any Gen 9 34.
Mosaical Ceremony was commanded, and
therefore created to be received for food.

4. These Evangelical decrees were not
sighted, but delivered carefully to be kept by Act. 16. 4.
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sion, so faithfully must we refuse what
God hath prohibited in the heights of
Sion. It is sin to receive what God hath
once forbidden, and never expressely al-
tered, but it can be no evil to eschew any
thing that we do in the least question or
doubt of.

As at this day, many tender Lambs of the
Lord (considering that direful commina- Isai. 66.
tion against such as feed upon Swines-flesh, 15. 16.
and other unclean creatures) finding Gen. 7. 2.
a manifest difference between clean and un-
clean, before the partition-wall was raised;
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luted or suspected food, but rather sub-
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their Conscience, by admitting meat in-
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to their bodies (which are the Temples of the
holy Spirit) that they can no where find

1 Tim. 4. *sanctified by the word*; for by *Peters vision*,
 3. there is no more warrant to eat *swines-flesh*,
 Act 10. 11. then *Dogs*, or *Cats*; and seeing never any
 12, 13, 17. *drink* was counted unclean, there is cause
 enough to conclude, that wheresoever meats
 Col. 2. 16. and drinks are mentioned in the New Testa-
 Heb. 9, 10, ment, its intended *meat-offerings*, and *drink-*
offerings. nor is there any reason why the
 word [*whatsoever*] in 1 *Cer.* 10, 25, 27. should
 be of any larger extent, then the same word,
Deut. 14. 26. where it is most certainly re-
 strained to clean meats.

Here is ground enough to question whe-
 ther it be not a meer Babylonish custome,
 rather then any Gospel allowance, to feed
 upon *swines-flesh*, or any Creature which is
 expressly called unclean by the Creator. I
 know saith the Apostle, *that there is nothing*
 Ro. 14. 14. *unclean of it self*, and yet it is undeniable
 that *Toads*, *Serpents*, and divers Creatures
 (good in their place) are utterly unclean for
 food, wherefore *as it is dangerous*, yea dam-
 nable to eat any thing doubtingly, so it is no
 hurt or evil at all to forbear whatsoever seems
 offensive, if any be offended at the proposals,
 this is a discovery that these are no strong
 Christians. Surely this can never administer
 matter of contention, seeing stronger christi-
 ans (if it be their strength to eat *swines-flesh*)
 are straitly charged to avoid censures in this
 Ro 14. 10, case, yea to forbear what they esteem law-
 15, 20, 21. ful,

ful, rather than a tender heart; who is so firmly fixed upon this great work of Separation, (which so many do by halves) that to make sure of escaping all Popish pollutions, he doth now at last purpose for ever to depart from

Antichristian places.

And truly it is but equal for such as detest Babels delicious *Tables*, with like Christian resolution to desert her stately *Temples*. We have already made work for repentance, by lingering so long in *Sodom*, but now the Lord is mercifully laying hands upon his beloved *Lot*, calling aloud to believers, *arise ye and depart, for this is not your rest, because it is polluted; wherefore without delay flee for your lives, lest it destroy you with a sore destruction.* I know it is objected, that many souls have been converted, and enjoyed much of the Almighty's presence by the preaching of his word in such places; but this is no plea for persisting in the practice, after we our selves are once become a spiritual house. God did very eminently appear unto Solomon in the high place at *Gibeon*, (for his people did freely offer sacrifice in the high places) before the Temple was built. But so soon as the Holy One had a house erected to the honour of his Name, It was charged (ever after) as a defect in point of separation, that the high places were not yet taken away; And although

Micah 2.
10.

Ezek. 43
Heb 9.23.
1 Kin. 3.
2, 4, 5.
1 Sam. 9.
12, 13, &
10, 5, 13.
1 Chr. 28.
29.

2 Chron. 33. 17. & 20, 33: though the people did *onely sacrifice unto the Lord in them*, yet thus he complains, *Howbeit the high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers.*

Rev. 2. 23. Ah dear Christians, tremble before this exact, punctual, jealous God, who will have the Churches to know that he tryes the heart and reins, and seeing he so chargeth ancient Israel, that they had not prepared their hearts to him, while they took not away (but served him in) the high places of the Heathen, how shall we escape if we frequent the high places of Antichrist, which he hath dedicated to his Demons, and Madona's? (St. Buttolph, St. Leonard, St. Rumbol, St. Bridget &c.) especially

Rev. 18. 4. after this loud call, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Famous was our (ever honoured) Cromwel, Lord Chancellor of England, for destroying Babels abominable Monasteries, whose visible ruines remain as a monument to the blessed memory of that renowned man to this day; whiles the last Cromwel, who Jehu-like cast down one Baal, and advanced two golden-Calves in the continued high places, hath his (once famous and feared) name and honour, utterly buried in contempt and hatred. O let not the true Temple of the eternal God be any longer polluted by appearing in Babels high places.

places, into which her hireling Merchants
and craftsmen are labouring to compell
Gods people, by penalties and imprisonments.
Surely the whole world affords no such
traders as *Babylon*, who force persons to their
shops of deceitful and decayed wares, and
constrain them (by their Law) to pay for
what they never had, nor can endure to have;
wherefore depart I pray you from the Tents of
these wicked men, and touch nothing of theirs,
lest ye be consumed in all their sins. Numb: 16.
26.

It Satan (by any of his delusions) should
seize upon a Saint who will not be perswaded
to forsake *Babels* Temples, he might give
the same reason for so doing, as when he
once took possession of a servant of God at
a stage-play, saying, that he found her upon his
own ground. I shall leave the Prophet to ex-
postulate with such spirits, what is the high
place whereunto ye go? and the name thereof is
called *Bamah* unto this day. Wherefore say
unto the house of *Israel*, thus saith the Lord God,
are ye polluted after the manner of your Fathers,
and commit whoredomes after their abomina-
tions? Ezek: 20.
29, 30.

We live in a day of more light then the
purest of our Progenitors; knowledge is
much encreased, the ruine of *Babylon* and
the glory of *Sion* are drawing nigh; where-
fore let us no longer provoke God (as *Israel*
did) by appearing in high places, nor move him
to

to

to jealousy with graven images; But let us improve our interest by prayer, that some Jacob-like Spirit may be raised, to receive this testimony from the most high; That like unto
 2 King. 23 him was there no King before him, that turned
 25. to the Lord with all his heart and with all his
 ver. 8. 13. soul, and with all his might, for he destroyed
 the high places.

And such honour shall be put upon the virgin-train of separated Saints, who shall
 Rev. 15. 2. sing the Song of Moses and the Lamb, after
 3. their victory over the Beast and his image and his mark and the number of his name. Now it is very considerable, that the song and blessing of Moses doth thus conclude.

Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corn
 Dent. 33. and wine, also his heavens shall drop down dew;
 28. and
 com. with Happy art thou O Israel, who is like unto thee,
 Jer. 23 6. O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. Believe it Christian, thou hast never thoroughly separated from Babylon, till thou hast her high places in such contempt. For this song is an assured prophetic of Gospel mercies, and for this
 Prov. 9. 3. very end doth wisdom send forth her maidens
 Luk. 14. into the high places of the City, to call the
 22. elect Lambs of the Lord from thence, to the supper which he hath prepared of his own flesh

flesh and blood; which thou canst never partake of aright, till thou utterly relinquish all the Tables and Temples of this incomparable harlot, ye cannot drink the cup of the Lord and the cup of Demons, ye cannot be partakers of the Lords Table and the Table of Demons. Do we provoke the Lord to jealousy? are we stronger than he? Though the Apostles preached in the Temple, and in the Synagogues, yea and would have persons pray in every place, without oath or doubting; yet all was but to separate the sheep from that untoward Generation. But for their Church-Communion, it was either from house to house, in some upper Chamber, or school of Tyrannus, or what other place they could procure, for so jealous is that pure Spirit, least the spouse should touch any impure parcel of Antichrist, that he requires her, (not to go, or run, but) to flee from Idolatry, and idolatrous places, into the secure clefts of the Rock of ages. Wherefore come thou beloved separated servant of the most high God, enter thou into thy chambers, retire into thy mothers house, the holy (however homely) Courts of Sion, that Christ may thus admire thy speedy approaches to the Ark of his presence, who are these that fly as a cloud, and as Doves to their windows?

And being thus intirely separated to the Shepherd of Israel, thou must conclude with that

1 Cor. 10.

21. 22.

Salomon.

1 Tim. 2.

8.

1 Pet. 3.

10.

10.

Act 2. 40.

& ver 46.

& 19. 9.

Mark 14.

15.

Isa. 60. 8.

that devoted Darling of the Lord, Surely
goodnesse and mercy shall follow me all the days
 Psal. 23:6. *of my life, and I will dwell in the house of the*
Lord for ever.

Nor is this great design of separation to
 cease with our breath, but when thy soul
 shall ascend into the botome of eternal blis,
 thy body wherein the pure spirit delighted
 to dwell, (as his own Temple) must not be
 interred in any polluted Temple, or Temple-
 yard of Antichrist. As thou didst refuse to
 sin with Parish worshippers, so thou must re-
 solve not to sleep with them, but bequeath
 thy body to such a decent burial; as one that
 expects a better and more glorious resur-
 rection then the common passengers, whose
 journey and Inne is onely in the broad
 way.

To hate the harlots houses during life
 and at last to be laid in her lap, is not comely
 for a believer, nor honourable to the Gospell.
 Every true Christian ought to put on *Ruths*
 resolution, (cleaving close to Christ in life
 and death) *whither thou goest I will go, where*
 Ruth 1: *thou lodgest I will lodge, where thou dyest will*
 16, 17: *dye, and there will I be buried;* and surely the
 head of Saints was not buried in any conse-
 crated (or rather contaminated) place of
 Antichrist, but in a Garden and Sepulchre of a
 Math. 27: *gracious Disciple,* and the members should be
 57, 60. conformable to the head in life and death
 where

wherefore no ground more convenient then
 in an enclosed garden, as a notable resemblance
 (in our death) what our Religion was during
 life. Can. 4. 12.

The Father of all the faithful would by
 no means be perswaded to accept the choicest
 Sepulchres of the uncircumcised, but purchas-
 ed a burial-place for his posterity, and how Gen. 23. 6.
 can a separated Disciple satisfie himself to
 be buried in a confused heap, with Babylons
 brood, who were never buried with Christ by
 baptism? If we be Christs then are we Abra-
 hams seed; And our Lord gives this as an Gal. 3. 29.
 undoubted sign of Abrahams seed, If ye were Joh. 8 39.
 Abrahams children, ye would do the works of
 Abraham: Now the last work which Abra-
 ham did for his precious Sarah, (the true Gal. 4. 24,
 Type of the Gospel-Church) was to pur-
 chase for her a separated place of buriall;
 And to this Sepulchre, religious Jacob gives a Gen. 47.
 special charge, that his corps may be con-
 eyed; disdaining to be interred with the 29, & 49,
 Egyptians; yea Joseph (who must therefore 29.
 be abundantly blessed for being separated from Deut. 33:
 his brethren) shews clearly what all separated 16.
 saints should do, in obliging his relations Gen. 50,
 by oath, to bury his bones in the same place. 25.
 And that this was an act of faith, is clear,
 (Heb. 11. 22.) which must have a word from
 God to bottom upon, or else it is but meer
 fancy or affection. Faith is a grace without
 which

Heb. 11. 6. *which it is impossible to please God, and God is onely pleased with what he requires. Seeing then it is left upon divine record, that this separated servant of God, did by faith, bequeath his body to a separated burial-place, we must conclude that the same is the very mind and will of God.*

This was the onely benefit that aged Bazzilai begged of the King, *Let thy Servant I pray thee turn back again, that I may dye in mine own City, and be buried by the grave of my Father and of my Mother.* And now (dear Christian) if God be indeed thy Father, answer clearly to Christs question, *who is thy Mother, and Sister, and Brother?* Doubtless thou be not a dissembler, thy dearest relations are those that do the will of thy Father. How then canst thou pretend to forsake Father and Mother, and Wife and Children, and cleave to the Saint during life, and yet at thy death forsake the burial-place of Saints, to lye by earthly relations? Although God condemned the young Prophet to a violent unnatural death for his disobedience, yet the old Prophet doth not onely give his body a decent burial, but prefers the same Sepulchre for himself, before his nearest natural friends.

1 Kings
13, 31.

2 Kings
13, 21.
Psal. 116.

The mans revival upon touch of the Prophets bones when cast into his Sepulchre, was assuredly written for our learning. And seeing our God hath a dear and precious esteem of the

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death of his Saints, surely we should not be
careless or carnal in our burials, to witness
the Gospel separation in life and death.
The Jews had distinct *burial-places* for stran-
gers, amongst whom they would not be laid.
Nor is it comely for a Christian to be buried
with the burial of *an Ass*, without the gates of
Jerusalem, for that is a sad judgement from
the Lord. But a believer should be honoura-
bly buried by devout persons, such as buried
Stephen (the first sufferer for a crucified
Christ) and truly such as are sincerely se-
parated, cannot with freedom follow the body
of a Saint, to the common burial place of
such as lived and dyed in sin, without
grounded hopes of a Saviour. Though I
know their common Service-book concludes
of *sure and certain hope of a joyful resurrection*,
for the vilest varlets and harlots, whom it
owns as dear Brethren and Sisters; from
whom surviving Saints must declare and
discover their total Separation, by avoiding
the Sepulchres of the uncircumcised, decent-
ly disposing the bodies of their deceased
Brethren, and Sisters, either in some purcha-
sed burial-place, (with the Father of the
faithful) or in the next convenient garden of
some Disciple, to sleep with and in Jesus,
till by the shrill sound of the last Trumpet,
he shall raise them to be reunited to their
precious souls; That they who honoured

Mat. 27. 7.

Jer 22. 19

Act. 8. 2.

Q

God

God together in the state of grace, may together sound forth his praise in that triumphant state of unspeakable never-failing glory.

- Dear Christian, let my counsel be acceptable unto thee, when once thou hast got thy heart in order, let it plainly appear thou dyest daily, by setting thy house in order, disposing to of what the Lord hath lent thee, that it may appear *all thy delight is in the Saints, the excellent upon the earth.* And it will be sweet to see some *widows weeping at thy death, and shewing coats and garments of thy making for them in thy life time.* O how cheerfully will such a voice sound at thy departure; *Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*
- Pl. 16. 3.
- Act 9. 49.
- Rev. 14. 13.

And here I beseech such separated Disciples as shall see me (the Prisoner of the Lord of the Sabbath) passe hence in the constant profession of *Pauls faith*, that (if my body escape the cruelty of Persecutors) I may obtain a bed in some burial-place, or believers Garden. And though *Babylons Merchants* have abused funeral Sermons, and made them contemptible (by their hire) yet Saints should not slip such opportunities, nor suffer to many Servants of Christ (as usually attend such Solemnities) to return empty. There is

one Text in the Coffin before them, and variety of Funeral-flowers in Gods Book; of all which, my present state prompts me to intreat some Interpreter to console the spirits of such as shall assist in this last Service, with what Christ shall communicate from Job 3.17, 18. *There the wicked cease from troubling, and there the weary be at rest; There the Prisoners rest together, they hear not the voice of the oppressor.*

In the instant of my writing this Text, my Candle burned (at the very last) far brighter then before, and so expired without any annoyance, and such a separation will be sweet indeed.

*Whiles my Immortal substance shall ascend,
into the bosome of a faithful friend.*

*Whose Country (clearer then the brightest day)
did grace (amidst late woes, and foes) display.*

*Causing a heavy heart oppress'd with fears,
to bear forth precious seed bedew'd with tears.*

*Grain under ground will rise again and spring,
why then (my soul) with Paul and Silas sing;*

*Resolv'd, come life, come death, no more complaints, Act. 16.
prisons compleat Christs separated Saints. 25.*

*For that free Palace, where long-parted friends
shall meet, and greet in joy that never ends.*

Amen.

I have been (and through grace shall be) the more seriously diligent and circumspect in advancing this special design of Gospel-
separation

- Col. 3. 1. separation, because it is (indeed) the only duty of a Disciple. For what else remains to a soul once risen with Christ, but to set his affections upon heavenly objects; singly and only seeking those things that are above, if by any means he may attain unto the resurrection of the dead? This is a work of much difficulty, calling for a continual combat in the mortification of earthly members, (which are not dead so soon as crucified) yet if our life be (only and alone) hid with Christ in God, (then assuredly) when Christ which is our life shall appear, we shall appear with him in glory.
- Phil. 3. 11. Till then we must be hidden from that which is visible, by constant separation.
- Isa. 26. 20. For we have sad experience of great dishonour done to Churches, and Ordinances, (even to the crucifying of the Son of God afresh) by the back-slidings of half-spirited persons, who desert their profession in times of temptation, or persecution, and so fall short of the promised inheritances; and therefore I judge it my duty, (as one set up for a watchman) to press a full work of Separation, and to caution Christians (by the fearful Apotaxy of many forward Professors) of
- Ezek. 33. 2. &c. falling after the same example of unbelief, or
- Heb. 4. 11. disobedience, that was found in Israel of old, of whom God complains, that they had sinned against him ten times; and truly, so many several sorts of sin are visible amongst us (

east) who have seemed to forsake Egypt, and yet never go through in the work of separation.

1. Some hard hearts no sooner convinced of sin, and the slavery of Satan, but in their very first setting forward (out of Egypt) towards Sion, shrink at the sight of the baptismal Red Sea, while pursued by an Army of Egyptian lusts; Like those who for a season rejoiced in John's light, but rejected the Counsel of God against themselves, in refusing his Baptism. Exod. 14.
10, 11, 12.
Joh. 5. 35.
Luk. 7. 30.

2. Others (who have passed the Ford) meeting with the bitter waters of reproaches and afflictions (which all believers must look for) begin to murmur, and soon turn aside from the self-denying work of Separation, which will prove sad, when Christ shall profess he is ashamed of them. Exod. 15:
33, 34.
Heb. 10.
32, 33.
Mar. 8. 38.

3. A third sort feeling some scarcity of food, begin to prefer a carnal death in Egypt, before a spiritual life in the wilderness; so soon as these fail of their flesh-pots, they make a clear discovery of following Christ for leaves, and not for love. Getting into Church-Communion chiefly for maintenance, the missing whereof breeds murmuring, and so back-sliding, can God (say they) prepare a Table in the wilderness? Exod. 16:
2, 3.
Joh. 6. 26.

4. A fourth (who wants not daily supplies from Psal. 78.
18, 19.

Exod. 16
19, 20.

Mat. 6. 11.

vers. 30.

Exod. 16.
28, 29.

Mat. 24. 20.

Ex. 17. 6.
1 Cor. 10.
1, 2, 3.

from God) cannot depend upon divine Providence, but contrary to Christs command (of praying onely for daily bread) will be laying up for the morrow, and by a *Martha-like carking care*, provoke the Holy One to corrupt such provision with *worms and stink*, whereas our experience of daily mercies should convert all our care to the storing up of *treasure in heaven, where neither moth nor thief can corrupt or rob*:

5. A fifth boldly intrudes upon Gods holy time, and cannot rest content with a double portion, (nay perhaps an estate exceeding ten others) but will yet be providing for the body on that *sanctified Sabbath*, which should be religiously improved for replenishing the poor soul. Christ expects that after separation from Egypt, we should so observe that Sabbath (whereof he is the avowed Lord) as to prevent if possible, *all servile labour thereon*. Alasse, how many start aside at this turn?

6. A sixth, in receiving the Lords Supper (wherein our *smitten Rock*, freely yields most precious streams for remission of sins to self-examining souls) cannot be satisfied with that recorded scriptural assurance confirming and sealing the pardon of his transgression, unless he may be presently possessed with such high enjoyments as others boast of. Nay he begins to question (as

thou

those ungrateful Israelites, after all their experiences of the great deliverance wrought for them) *whether the Lord is amongst them?* yea though the power of the Lord in his Ordinances, hath sometimes sweetned his soul, yet if he be not followed with the streams of inward touches, he listens to the Serpents snares, and suspects God may be gone out of his Ordinance.

7. A seventh gets as far as *Sinai* before he back-slides, but when he comes to be taught all the ten Commandements, he begins to discover a Mount *Sinai* frame of Spirit, which cannot endure that which was there commanded, but runs from God to *Moses*, desiring that (the blessed Law) may not be spoken to him any more. Here is that rebellious seed to long since spoken of, *Lying Children that refuse to bear the Law of the Lord*; Whereas the seed of *Sion* delights in the Law of God, as that which is holy, just, and good.

8. An Eighth begins to adore some Golden Calf or other, that gets up to Earthly Honour; Singing *Hosanna* to the rising Sun, and so forsakes his profession for preferment in this world.

9. A Ninth burning with some base lust of the flesh, eyes, or pride of life, cooles in his love to the Lord, and soon leaves his

Num. 14. 7 holy Law, to mix again with the ungodly multitude.

10. A Tenth seeing so many Sons of
 2 Pet 3. 9 *Anack* get uppermost, begins to despair
 Num. 23. of ever possessing the promised new Jerusalem,
 2. 3. and thinks the Lord too long delays his coming,
 Joh. 7. 1. *ing*, though it be on purpose to prepare professors by obedience to his Law, and so preserve them from perishing with the lawlesse.

Nay some (forsaking the Saints Assemblies) are even return'd to the Idols Temples, bowing before Baal-Peor, and shame not to sit under the sound of the Service-Book, being beguiled with the wedge of gold, and Babylonish garment, & tremble not to engage again in the Antichristian abominations of our dayes, wherein Iniquity doth exceedingly abound, and the love of many wax cold: wherefore seeing such a spirit of Apostacy yet prevails amongst professors, who find so many back-doors (at several stages) to turn out of the new and living way that leads to the heavenly Jerusalem, we should set all the powers of our souls upon a circumspect watchfulness, against every Temptation that hath the least tendency towards a departure from our professed Principles. For if after we have escaped the palations of the world through the knowledge of the Lord and Saviour Jesus Christ,

Christ, we are again entangled therein and overcome, the latter end will be worse then the beginning, Let other mens harms make us ^{2 Pet. 2.} to beware; leaving such back-sliders (as ^{10.21, 22.} turn from the holy Commandment) with the Dog to his vomit, and the washed sow to wallowing in the mire: while we who are thoroughly resolved (upon a diligent consideration of the cost) to be sincerely separated from the world, to the Lord, in life and Death, shall be sure that Christ will be wholly ours. For if we devote our little all to the setting up of Sions forsaken gates, God in Christ, will Communicate his great all, in Sions beaucious Courts; Wherefore leaving the Principles of the Doctrine of ^{Heb. 6.1.} Christ, let us presse on to perfection. Humbly approaching our Princes Royal Palace, where all who have thus far passed in the blessed necessary work of separation, shall find gracious admittance into full

Gospel Communion.

Which is our Fifth step towards Eternity, (or ascending-round, in Jacobs Ladder) In order whereunto we must now wisely and warily walk about Sion, and go round about her, telling her Towers, marking her Bulwarks, and considering her Palaces. A service which is exceedingly slighted in these ^{Psal. 48.} dayes of defection; wherein multitudes ^{13. 13:} are meerly talking of inward glory, and the

Ezek. 43.
11. 12.

Isai. 33. 20

1 Cor. 3.
22.

the indwellings of Christ, and the glittering notion of love, and living in God, not at all regarding the outward Ordinances; which (like Walls, Towers and Bulwarks) comprehend and surround the Prince his Chamber of presence; But we must know that *the whole limit of this house (in the top of the mountains) round about is most holy, even all The goings out thereof (by Church-censures) And the comings in thereof (by orderly admittance) And all the forms thereof, And all the Ordinances thereof, And all the Laws thereof;* wherefore let wanton persons at their peril cry down Forms, Laws, and Ordinances, but let the single-hearted and through-spirited Disciple, *Look up on Sion, the City of our Solemnities, thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.* Here is singular encouragement for believers, to be employed in this building; we have exceeding great and precious promises (with assurance that the master-builders shall constantly abide with the work, whether Paul, or Apollo, or Cephas, all are yours) yea and that every Pin shall so prosper, that the gates of Hell shall never prevail against the least part of this Princely Palace

The Church.

Which (by the Rule of Righteousness) ^{1 Cor 3.}
 we find to be *A spiritual Temple, compact of* ^{17.}
lively stones, separated from the world, in pecu- ^{1 Pet. 2. 5.}
liar union with the Lord, and mutual communion ^{2 Cor. 6.}
together, honouring God by universal obedience, ^{17.}
as the onely way to the promised glorious in- ^{Tic. 2. 14.}
heritance. ^{Col 4. 12,}
^{Heb. 10.}

It is no natural house builded of ^{35.}
 flesh and blood, like the house of *Moses,* ^{Rev. 22.}
 which took in all the carnal generation;
 For as the substance exceeds the shadow,
 so doth the Temple-state of Christian,
 surmount the Temple-state of the *Jewes;*
 and no less different then *nature, and grace;*
Moses was ordained and entrusted over a
 meer store-house of *Types.* But the Magazine
 of our Mediator is a lively Temple of
 Truth.

If we take but a little view of the vast ^{Law and}
 difference between the state *Mosaical,* ^{Gospel}
 and Evangelical, we shall soon discern a ^{Different.}
 wonderful excess of glory in the Gospel.
 For although the *old and new Covenant,* be
 one and the same everlastingly for sub-
 stance (no more changed or altered then
 the old and new Creature) yet there is a
 marvellous disproportion in the circum-
 stances, and accidents, for first the currant
 of the *Covenant* run down through *Tradi-*
tion (without any *reparation*) from *Adam* ^{1. in}
^{the Cove-}
^{nants.}

to Abraham. 2. It turned through Types from Moses to Jesus. 3. It must stream through Truth from the Resurrection, to the day of Judgement; yet still one and the same River, from the old everlasting loving-kindness and sure mercies of our Maker.

2. In the Ministers. The two-fold state of Law and Gospel, are no less different in the *Ministers* of this Covenant, for we find the servant *Moses*, A veiled Mediator. 2 Cor. 3. 13, 14, 15, 16. But the Son Christ openly revealed. Job. 1. 14 2 Cor. 3. 18.

3. In the Promises. 3. The promises of the old were earthly priviledges, Gen. 17. fit for servants, or Children under age. Gal. 4.

But the Prerogatives of the new, are excellent promises, suitable to new-born believers, who have visibly passed through the pangs of the new birth. Heb. 8. 6. Rom. 8. 15.

4. In the Subjects. 4. The subjects of the old state are a meer carnal natural seed, according to the flesh, Gen. 17. 7, 13. But the subjects of the renewed state are a spiritual Royal seed, according to the faith. Rom. 9. 7, 8, 12, 17. & 17. 14. In the old state there was no visible coming to Christ till first they were *Abrahams*, Exo. 12. 66. Now no interest in Abraham till first

5. in the Seal. 5. The Sign, or Seal of the Covenant differ. The Subjects of the old were sealed in the flesh, Gen. 17. 10, 11. But

But the Subjects of the new are sealed by the Spirit, *Ephes. 1.14. 2 Cor. 1.20.21. Sam.2.28,29.*

6. There's a clear contrariety in the Sacrifices, the old Temple had Temporal Sacrifices, *Deut.4.21,38.* But the New enjoys one true Eternal Sacrifice, *Heb. 9.* 5. Theirs were Dying Carnal Sacrifices, *Heb.9.13.*

But ours are living spiritual Sacrifices, *1 Pet.2.5. Rom.12.1.*

7. There is a manifest difference between the old and new Services, or Administrations. Both *Tabernacle, Altar, Priests,* and generally all the Mosaical-Ceremonies *shaken and removed*; while our Gospel state continues, and cannot be shaken; wherefore let us get grace to serve God acceptably, with reverence and Godly fear, for our God is a consuming fire. *Heb.12.28.*

The Gospel Church is a Kingdom of all Divine perfections compact of Kings and Priests, who by one pure offering are for ever perfected. Here's perfection of Beauty, shining from the presence of God. Here's perfect order, which compleats the joy of Saints, who are distinguished by the Character of faith and order, (Strength and Beauty are in his Sanctuary) Here's Perfect Peace, within these gracious Walls, and full prosperity within these pure

6. In the Sacrifices.

7. In the Services.

*Heb.10.14
Plal.50.2.
& 96.6:
2 Cor.12.
18.28.&
14.33.4.*

pur. Palaces, Psal. 122. 6. 7. Isa. 26. 4. Here's
Perfect knowledge of the way of God, Acts 18.
 26. And above all here's *perfect love*, leading
 to everlasting Life. So that surely this is
 the onely way of Disciples (professing the
 Principles of the Doctrine of Christ) to presse on
 to perfection. Not that I would have any
 person possessed with Pharisaical Pride,
 Boasting (as many) of present perfection:
 for Saints may not esteem of themselves
 beyond the glorious Apostle, who professed
 that he *had not attained Perfection*: Yet
 being once admitted into this Gospel
 Church, we are entred into that School
 where all perfections are to be obtained.
 And to this very end, are Apostles, Pro-
 phets, Evangelists, Pastors and Teachers, given
 for the perfecting of the Saints, for the work
 of the Ministry, for the Edifying of the body
 of Christ, till we all come in the unity of the faith
 and knowledge of the Son of God, to a perfect
 man, to the measure of the stature of the fulness
 of Christ.

Phil. 3.

Eph. 4. 11.
12. 13.1 Joh 1.
3. 4.

Tis onely in this Shool that fellowship
 leads believers unto *fulness of joy*, we
 see the men of the earth earnestly en-
 deavouring for *fellowships* in their cor-
 rupt Schools, and Colledges; But
 the most precious priviledge under Hea-
 ven is fellowship with the faithfull, in the
 Church of the living God; and such

as thus receive Christ, receive power or privilege from him to become the Sons of God, being born not of flesh and blood, but of the Eternal Spirit. I grant that all who are born of men amongst us, are immediately members of the Church of England (upon the account of old Covenant circumcision) but if the first birth should bring persons into the Church of Christ, the privilege of believers would be none at all, save what they possessed from the womb.

If then your souls have got a sight of the mountain of the Lords house, assuredly set up in these last dayes, and established (according to promise) in the top of the mountains; Receive, & embrace the Call; and with one accord let us now cry out together. Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths, for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. Are your souls prepared (Christians) for these pleasant paths? Have you (Solomon-like) got ready every stone (for this Temple) so as no hammer, Axe, nor any tool, may be heard in the house while it is building? Have you sincerely discharged your foundation duties of Repentance and faith, and made open demonstration thereof by Baptism, and laying on of hands; with a serious resolution

Isai. 2. 2.3.

1 Kin. 9.7.

resolution to a through separation from all the world? why then draw near (*as Doves to your windows*) to celebrate your pure espousals as chaste virgins, with your beloved Lord,

The Espousals.

Disciples having been thus long upon their duty, shall now ascend the first step of Dignity, which is *the Resurrection from the dead*, for here *dead Dogs*, digged out of *Dunghills*, and *dry bones*, brought out of *high-ways and hedges*, are advanced as the *Almighty Princes*; Here they are raised, as a building firmly coupled to the corner stone and sweetly cemented with their Saviour's blood, as his most precious spouse. Here Christ makes good his gracious engagement (to such as were not his people) *I will betrothe thee unto me for ever, yea I will betrothe thee unto me in righteousness, and in judgement, and in living kindness, and in mercies.* And here the spouse opens her arms to his divine embraces breathing forth her love-sick design; Behold

Hos. 2. 19.

Jer. 3. 22.

Rev. 22.
17.

Mat. 22 4.

we come unto thee, for thou art the Lord our God. Thus Heaven and Earth are agreed, the Bridegroom & his redeemed Virgins breathe forth the same desire. *The Spirit says come, and the Bride says come, The Oxen and the fatlings are killed, and all things are ready, come unto the marriage.*

The Solemnity of this happy espousal, performed by the Apostle, or Evangelist, who

hath thus faithfully laboured all along in
laying the foundation, and preparing the
Virgins, by effectual separation from
their kindred and fathers house, so that the
King may greatly desire their beauty. The en- Psal. 45.
gagement is already past on the Bride- 10. 11.
grooms part, whose word stands firm,
that he doth betroth the spouse in righteousness,
whereof the reconciling, Espousing Ambassa- 2 Cor 5.
dor gives full evidence. The duty of the 20.
Virgin is easily known by the very nature
of a contract, or Covenant, wherein she
solemnly engageth to be for her Lord Hos. 3. 3.
alone, and for no other man, a faithful and
obedient wife whiles she lives. In the return
of our Type to build the Temple, we
find it written, That the Principal persons Neh. 2. 38.
with the rest of the People, all they that had & 10. 1.
SEPARATED themselves from the people 28. 29.
of the Lands, unto the Law of God, Their
Wives, their Sons, and Daughters, every one
having knowledge and understanding, They
entred into a sure Covenant, to be an entire
people in universal obedience to the Lord, and
the like is manifest in the fruitful Churches
of Macedonia, who gave up themselves to the 2 Cor 7.
Lord and to each other by the will of God. As 1. 5.
to the manner of Covenanting, whether
by subscribing, and sealing, or onely by
solemn profession, to be obedient to all
the Commandements of God, and the faith of Je-
sus,

R.

sus,

Lam. 3.
40, 41.

sus, and whether by all *lifting up their hands (with their hearts to God in the heavens)* the Gospel leaves us to liberty; but as we prudentially make choice rather of blood-coloured wine for Communion, and the clearest water for Baptism; so I humbly conceive, we should Covenant (to walk in all the wayes of the Lord) with the greatest solemnity: I shall not presume to Impose a Method where Christ hath left us free; I shall onely propose my own practice (wherein I have found the Lords presence) when a people have by prayer, fasting, and conference, agreed to walk together in all Gospel Ordinances, and throughly to separate from every false way (as the Lord shall let in more light) And there orderly Baptized, with submission to laying on of hands: Some solemn day being designed, the Bridegrooms friend having taken all *their names, calleth them over, and proposeth to them, that so many as are fully resolved through grace to follow the Lamb which way soever he goes, in all his appointments, should reverently signifie the same by that Angel-like token of lifting up the hand; as the professed Children of faithful Abraham.*

Joh. 10. 3.

Rev 11. 5.
Gen. 14.
22.

Having thus signally avouched the Lord to be their God, and themselves to be his people,

people, they appoint some one to represent the whole, unto whom the Bridegrooms Ambassador in the person of his Prince, doth affectionately reach forth the right hand of fellowship, and solemnly receiveth them in the Name of the Lord Jesus Christ, as a gracious people orderly espoused to himself.

And hereupon are the Courts of glory filled with joyful Acclamations, for if Luke 15. the conversion of one sinner, causeth joy in the 10. presence of the Angels of God; what transcendent joyes shall the solemn Espousals of a whole Church, beget amongst those bright Ministring Spirits? But what Pen is able to expresse the joy of the Bridegroom over his virgin Spouse? He will rejoyce over thee with joy, he will rest in his love; Zeph 3. Go forth O ye daughters of Sion, and behold king Solomon with the Crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. This is Cant. 3. 11 such a day as can never be forgotten by the glorious Bridegroom, especially if it be a day of difficulties, putting his tender virgins upon any dangers for his sake; I remember thee (saith he) the kindness of thy youth, the love of thy espousals, when thou wentest after me in the wilderness, in a Land that was not sown: Israel then was holiness to the Lord; & Jer 4. 9. truly this is the chain that setteth the

- Cant. 4.9.** Bridegrooms Soul, nothing like holiness can thus affect his heart; *Thou hast ravished my heart my sister my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck.* Impossible is it for the Virgin-Spouse to match his unmeasurable love and delight, yet being thus joyned to him, & so become one spirit with him; She cannot but pour out these raised affections of her heart into his blessed bosom, *I will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of Salvation, he hath covered me with the robe of righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth her self with her Jewels; She is now under covert, and therefore free from danger of the Law, There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit, whereupon the Spouse can triumph, and exalt over all her former creditours, who shall lay any thing to the charge of Gods elect who shall separate the espoused Virgin from the love of Christ, for whose sake she hath separated from all the world? Now is she exceedingly supported against the temptations and tribulations which are in the path to her husbands palace, that she cheerfully concludes, neither tribulation, distress, persecution, or any kind of affliction, nei-*
- 1 Cor. 6. 17.**
- Isai. 61. 10.**
- Rom. 8. 1**
- ver. 33.**
- ver 35.**

ther life nor death, Angels, principalities nor Powers, Things present, nor to come, nor height, nor depth, nor any other creature, shall be able to separate her from her husbands love; So that she sits secure in his chaste embraces, and must exceedingly act below her espoused state, if she do not rejoyce evermore. 1 Thes. 5. 16. Whiles then the glorious Angels are filled with joy; The Bridegroom and the Bride, transported with their joyes; Surely the Bridegrooms friend (who hath been his Ambassadour, in this honourable service) Gen 22. must needs rejoyce, to see (with Abrahams servant) his labours so successfull, and that the Spouse most willingly hath forsaken all, to become a Bride for Isaac. Yea in the midst of those reproaches, and oppositions, whereby his esteem and credit doth decrease in the world, he comfortably concludes; He that hath the Bride is the Bridegroom, but the friend of the Bridegroom which standeth and heareth him rejoyceth greatly because of the Bridegrooms voice, Joh. 5. 29. This my joy therefore is fulfilled.

The strongest prison walls cannot exclude this fulness of joy, the love of liberty yea life and all, leads but to the ample fruition of it. For what is our hope, or joy, or Crown of rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming? for 1 Thes. 2. 19. 20, we are our glory and joy. Let foolish Prophets

and Idol-Shepherds seek their advantages
honours and pleasures in this perishing
world, The planting Apostle (truely sent
of God) aymes at a higher prize, and by
the eye of faith sees his reward in his
work, when his Ministry is so sealed from
heaven, that he can rejoycingly say, I
have espoused you to one husband, that I may pre-
sent you as a chaste Virgin to Christ.

2 Cor. 11.
2.

'Tis done, 'tis done the Gordian knot is ty'd,

for ever firm and sure,

Joy to the Bridegroom and his beauteous Bride,
joy that may ay endure,

Sweets aboundin',

Sheep surrounding

In their shepherds fold secure.

Angels attend the sacred nuptial rites,

and with enflam'd desires,

Observe the spotless spouse, whose grace invites,
hearts melting at her fires,

Pure appointments,

Flow with ointments;

Down the glorious Grooms Attires (grow)

Zach. 4. 7. Grace, grace, our Temples, rais'd ! our garden
streams flow from fountain-head,

The Dove in gentle gales, most sweetly blowes,
and all are freely fed.

Harpers singing,

Fresh buds springing,

Come---- Attend the Bride to Bed.

Oh!

Oh! the transcendant Glory and matchlesse beauty, of our Brides *green bed* ! Cant. 1: which is no other then the soul-quickning ^{10.} bosome of our Lord, wherein he *layes his Lambs*; Her breasts being equally open to his chaste imbraces. *A bundle of Myrrbe* is ^{vers 13.} *my wel-beloved unto me, he shall lie all night betwixt my breasts*: Where having mutually manifested Soul-endearing affections; The Bridegroom breaks forth like the morning Sun, spreading his skirt of ever- ^{Isai. 4. 5.} lasting love, over his Virgin-Spouse (for upon all the Glory shall be a defence) and so brings her into his banquetting House, and his Banners over her are Love.

Love Feasts.

The Spouse pressing after Primitive perfection, must endeavour to honour her Nuptials with holy Feasts, and (if possible a convenient place may be procured,) it would be most beautiful together; *They Act. 2. 2.* *were altogether with one accord in one place, when the Heavenly Dove descended with a rushing mighty Wind.* But should the number of Saints exceed the conveniency of one Room, they must even make a ^{vers 46.} *verue of necessity, eating their meat from house to house, with singleness of heart, reaping the precious fruit of that gracious engagement, which the Almighty made to Captivated Israel.* Thus saith the Lord of Hosts,

Zech. 3.
19.

Neh. 3.
10.

Acts 4. 3.
& 2. 46.
& 8. 8. &
16. 34.
Psal. 118
15.

Hosts, the fast of the fourth Month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the House of Judah, Joy and Gladnesse and Chearful feasts, therefore love the Truth and Peace. And in proportion to this pure promise, do we find the returned people upon the same practice, (which will assist us in the due managing of the like Mercy.) *Go your way (said godly Nehemiah) eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto the Lord, neither be you sorry, for the joy of the Lord is your strength.* Only in this we should exceed our patern, by entertaining the poor Members at the Table (or cost) of the richer sort, that all may rejoyce together; for this was every where the practice of the primitive Saints upon their espousals, *Not any among them lacked,* but love Feasts were celebrated, with most singular delight; *Joy in Jerusalem, solace in Samaria, Gladnesse in the Taylors familie,* yea in every place, amongst the espoused people, *Thanksgiving with the voice of Melodie.* It was the Primitive practice to feast immediately before the Communion in the Lords dear pledge of love, our Saviour himself instituted the sacred mysteries at Supper, and we never find any of the Saints celebrating this holy Ordinance,

nance, but at Supper; Only we must warily avoid that disorder which we find in the Church of Corinth, who instead of eating the Lords Supper (which all the Saints should chearfully receive together) did make it only their own Supper, whilst they wanted patience to wait for their fellow-Members, who (being in servitude) could not come so soon; And when they did come, (in expectation of a comfortable Love-Feast) themselves being hungry, found others Drunk; so that instead of Soul-satisfaction, they return ashamed, having no house of their own to supply their hungry bowels. To rectifie this abuse, the blessed Apostle (having already engaged them, to keep the feast with the unlearned bread of Sincerity and Truth, in the inner man) doth now oblige the whole man, yea the whole Church, to tarry one for another, that so all might feast together by Christs example, and after Supper religiously receive the Bread and Wine, in a thankful remembrance of his broken body and abused blood, only we must avoid all such persons as have the Garments (of their conversation) spotted by the flesh, that otherwise would be spots in these feasts of Love, which we ought to celebrate with most endeared and intire affections, nor was this only the Apostles practice

1 Cor. 11.
20. &c.

1 Cor. 5. 8.

& 1 Cor. 33.

Jude 23.
& vers 12.
2 Pet. 2,
13.

practice; for the succeeding Churches some hundreds of years after, did observe the same, still calling these feasts (*24m*) by the same endearing title of Love; As is testified by *Tertullian, Origen, Chrysostom,*

Tert. A-pol. C. 39. Socrates, and others.

N. 6. O-rig. C. Cels. Chris. Ep. ad Corinth Hom. 27. Socr. lib. 5 Cap. 21.

Wherefore it concerns Christians who profess separation from Apostatized Babylon, and to build the old wast places of long-forsaken Sion, to advance this precious priviledge of espoused Virgins, instead of all those revellings and superstitious Luxurious feasts, which are found in the World, and we may rest assured (upon a faithful word of promise) that while the Spouse labours thus to preserve the fervent love of fellow-members, in feasting each others bodies, her glorious Groom will not be wanting of heart warmings in his feast of *fat things full of marrow, with Wines on the lees well refined, freely entertaining, and chearing his Gracious guests (with,) eat O Friends, drink, yea drink abundantly O beloved.* As therefore we desire soul sweetnings from our pretious Saviour let's be calling upon each other to this divine duty. Christians are frequently complaining for want of heavenly incomes; Truly 'tis no marvel that Christ withholds his mercies, from such as neglect the meanes; we must neither

IIa. 29. 6.

Cant. 5.

some refuse, nor abuse our blessings. Take
 heed we be not found loving to feast, but
 fasting to love; Tis sad to see any come
 greedily to devour the Creature, and not
 singly to honour the Creator. The Apo-
 stles complains of *spots in love-Feasts, feed-* Jude 12.
ing themselves without fear. Oh that Saints
 may be very circumspect to avoid excesse!
 either in Meat or Drink; Solemnly and
 decently demeaning themselves, mingling
 their natural comforts, with Spiritual con-
 ference; for it is a very high degree of
 Dignity whereunto we are now advanced,
 it is the matchless love of God in Christ,
 that hath thus raised us up together, and made
 us sit together in Heavenly Places in Christ Je- Eph. 2, 4.
 sus. Wherefore the Virgin-Spouse, must 5, 6.
 very affectionately sound forth her Bride-
 grooms praise. It is the custom of the
 Sabbath-keeping Church at Colchester,
 solemnly to expresse their joynt praises, in
 singing some suitable Psalm, or Hymn, or
 spiritual song, which doth exceedingly
 affect their souls; And having thus glo-
 rified God, they conceive it a seasonable
 opportunity to greet one another with an holy 2 Cor. 13
 kisse, they being purposely so placed at 12.
 Table, that no woman shall salute any man
 save her own husband, which should be
 the earnest desire (in this duty) of every
 espoused soul upon a spiritual account.

Let

Cant. 1. 2. *Let him kisse me with the kisses of his mouth,*
 Pl. 133. 1. *for his love is better then wine.* Behold
 how good and how pleasant it is for
 brethren to dwell together in unity, every
 Saint shall have a share of the unction from
 the Holy One, even as the dew of Hermon,
 verse 3: *descending upon the mountains of Zion; for there*
the Lord commanded the blessing, even life for
evermore. Doubtless such as are thus fed
 in green pastures, by the still waters, and scasted
 in the very midst of their enemies, cannot but
 Psal. 23: *resolve (with David) Surely goodnesse and*
mercy shall follow me all the dayes of my life,
and I will dwell in the house of the Lord for ever.

The breathings of my soul are to see the
 precious Ordinances of the Gospel, advanced
 in Apostolical glory; and I should greatly
 rejoyce in a conveniency to celebrate our
 holy Communion, after such a Supper; but
 finding it at present inconsistent with our con-
 dition, and seeing I do not know any expresse
 command binding us to it as a duty, (only
 very full example, which I must account of as
 our Christian liberty;) I dare not enjoyn any
 such Communion at present, onely I advise
 the Disciples of Christ to manifest their duty
 in imitation of their Master, and testifie their
 true affections to each other, as often as they
 can, in following their Love-feast with that
 heart-endearing Ordinance of

Washing

Washing Feet.

Which is a most clear Evangelical command, and although it be recorded but only by one Pen, yet we are no lesse obliged to believe it, then the resurrection of Lazarus, or turning water into wine, or any other truth standing by the single authority of this one Apostle. We have some Ordinances only once enjoined, without the least mention of any practice, and yet I suppose no Christian will so much as question the duty; There is but one precept for sick persons to call for Church-Elders, nor do we find the practice thereof in Scripture, yet doubtlesse none will deny it to be a duty to desire the prayers of the Elders. We would be loath to run the hazard of disobeying any one righteous Law of a land, though but once enjoined; much lesse may we omit any single command of Christ. Scripture proofs (saith one) are not to be taken by their number, but weighed in the ballance; one witnesse from an infallible mouth is as vallid as one thousand. Such an infallible witnesse (and but one) is here, for this soul concerning service, of washing Disciples John. 13. feet, which I thus present.

Jam. 5. 14.

It is an Ordinance of our Lord, springing from the bosom of everlasting Love, managed with humility, (to evidence our interest in Christ, and convey his comforts to us; Wherein are considerable, (first) The Precept which binds

Descriptive.

The precept

- binds us to the duty, as a due debt to our Redeemer, for so the Greek word *ἀποδοῦναι* signifies) *ye ought to wash one anothers feet,* and therefore whosoever refuseth it, doth thereby reject an Ordinance of our Lord, which *he ought* to perform; If *we ought to obey God rather than men*, then whatever any man speaks to the contrary, *we ought to wash one anothers feet.* Christ hath declared his mind in much clearnesse in this one place, and mentions it no more, doubtlesse to try our obedience to his command. Yet is this plain Precept eminently advanced by the lively President of our condescending Saviour, punctually penned and thus pressed as a sufficient reason why Saints should observe it; *For I have given you an example, that ye should do as I have done to you;* thus ought we manifest our love to Christians, because thus he expressed his love to us. Tis not sufficient to perform the outward duty, unless we *SO* do it, *He that saith he abideth in him, ought himself also so to walkeven as he walked.*
- Acts. 5. 29. *which he ought to perform; If we ought to obey God rather than men, then whatever any man speaks to the contrary, we ought to wash one anothers feet.*
- 2 The President. *lively President of our condescending Saviour, punctually penned and thus pressed as a sufficient reason why Saints should observe it; For I have given you an example, that ye should do as I have done to you;*
- Jo. 13. 15. *thus ought we manifest our love to Christians, because thus he expressed his love to us. Tis not sufficient to perform the outward duty, unless we SO do it, He that saith he abideth in him, ought himself also so to walkeven as he walked.*
- 1 Jo. 2. 6. *himself also so to walkeven as he walked.*

- 3 The Principle. *Wherefore we must next observe the Principle, from whence this precious duty springs, and this is Love, (the very life of all our labours) This Principle prevailed with our Lord to wash his Saints feet, whose souls he was shortly to bath in his precious blood; for having loved his own which were in the world he loved them unto the end, and to testify this unalterable*
- Joh. 13. 1. *for having loved his own which were in the world he loved them unto the end, and to testify this unalterable*

unalterable love, he leaves his supper to serve his servants, and so to learn them a choice lesson of love and humility; wherefore I exhort believers in the Lords fear, to manifest their love by this token (amongst many) which is left by him who laid down his life for us; and seeing he hath laid out our lot in a time and place wherein *iniquity doth abound, and the love of many waxeth cold,* to this and other commands of Christ: it doth the more concern all Disciples who delight to wear our Lords livery of love, to honour their Master in this service; onely we must be sure that it spring from the same lively Principle; wherefore to you the beloved espoused virgins of Zion, who follow the Lamb which way soever he goeth, this engagement lies upon you, seeing you have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart fervently, and manifest your mutual love as Christ hath given you a full Commandment, and fair example, in this endearing duty; which indeed doth very deeply draw out reciprocal affections. Wherefore I shall next labour to lead you into the practice. And truly this path is made so plain, that (if the sheep will but follow their Shepheard) the way-taring men though fools cannot erre therein, for first our Saviour rising from Supper, laid aside

Rev. 14.

1 Pet. 1.

22.

4 The Practice

Isai. 35.

Joh. 13. 4. his garments, (that were long and loose about him) and with a Towel girded himself; which should put us in mind of casting off all encumbrances, that might any way hinder us, *girding up our loines, and lives, with the pure girdle of truth.*

Then he poureth water into a *Bason*, (as it is translated) but the Greek *unthen* is a *laver*, or any convenient vessel. All things being thus in a readiness, I cannot now wonder to behold *Angels* (with bowed down heads) *prying into these stupendious actions;*

1 Per. 1.
12.

Jo. 13. 38.

vers. 6. 8.

That the glorious Creator should so abase himself, and with those holy hands wash the feet of poor defiled sinners! and his first of all, whom he knew would first forswear him. *Peter* is filled with amazement, and with over much modesty demands, *Lord dost thou wash my feet?* and as rashly concludes, *Thou shalt never wash my feet.* Alas poor sinner! he must do more then that for thee, for unless he lay down his life, thou must perish forever; *If I wash thee not thou hast no part with me.* Christians consider it, for as the bread and wine is an evidence of remission of sins, through the death of our Redeemer; even so doth washing of feet signify our part in him; and so sure as a firm faith with love unfeigned, leads us to obedience in this his Ordinance, so we may and must rest assured of our interest in him. *Peter* hearing such a doctrine,

Doctrine, is presently transported to the other extreame, Lord (saith he) *not my feet only, but also my Hands and my Head*; 'tis hard indeed to keep the middle path, as appears by the objection made against this plain precept.

Object. That 'twas only the Country custom, and the Lord did it because they had been Travelling, and their fashion being to sit at meat upon Beds, 'twas done to keep their Beds clean.

Ans. But is it likely that our Lord would wash their feet after Supper to keep their beds clean, whereon they had been sitting all Supper time? And was this only their Country custom of which the Lord said, *what I do thou knowest not* vers 7. *now, but thou shalt know hereafter?* Doubtless Peter knew the Country custom, and therefore I shall say no more to such vain Objections, but proceed to the Persons who are concerned in this excellent Ordinance.

Not only Ministers, but even all who 2 Per. 2.3. *call Christ, Lord and Master*, are obliged 5 The herein; We may as warrantably exclude Persons. private men and women from the Lords Table, as from this Truth; for as Christ John 13. washed none but Apostles feet, nor said 13, 14. to any but them, *ye ought to wash one anothers feet*; So he only communicated
S with

Mat. 28.
20.

1 Pet. 2.

Heb. 9. 23.

Josh. 3.
13. 15.

Rev. 11.
19. with
14. 1. 12.

with Apostles, and only engaged them to do the same, in remembrance of him. The last great commission binds every believer to observe all things whatsoever the Apostles were commanded: Now we know the Apostles were required to wash one anothers feet, and therefore all baptized Disciples ought to wash one anothers feet; They are all (both male and female) a Royal Priest-hood, whereof the Levitical Priest-hood was only a Type; And as we find the pattern of every Gospel Ordinance amongst them, something of this nature may be easily discerned; for before their celebration of the Passeeover in the promised Land, the Ark-bearing Priests had their feet dipped in the River Jordan, and since we know that all the Ceremonies of that Priest-hood were but a shadow of good things to come, we may freely engage our whole Royal Priest-hood (both men and women) in this service, with this caution, That only such a Royal Priest-hood perform it as bear the Ark of the Testament; that is, such Virgins as keep the commandments of God and the Faith of Jesus; which is the discriminating character of Through-spirited Disciples in the last dayes; The Command extends unto all alike, ye ought to wash one anothers feet. The term (one another) will thoroughly instruct us, seeing this

this term is no where appropriated only to the Apostles, throughout the Scriptures; John 13. Christ in the same Chapter commands 34. the Apostles to *love one another*, and there's no reason why this should be extended to all Believers, if *washing one anothers feet* must be restrained to the Apostles only.

If it be objected, that private Members may not carry on an Ordinance, and therefore not this of *washing one anothers feet*? I must answer 'tis a mistake; for although all the breeding, and feeding Ordinances, or only to be dispenced by ordained Ministers; Yet such as are appointed for mutual Manifestations of Christian charity with this extensive term [*one another*] do equally concern every Member. As that pure Ordinance of *greeting one another with a holy kisse, and bearing one anothers burdens, and comforting one another with these words,* with many such commands, clearly shewes the extent of this duty unto all the members, all both male and female, who are once truly baptized, shall find this a necessary duty, if they well consider these words of our Master, *he that is washed needs not save to wash his feet.*

2 Cor. 13.

Gal. 6. 2.

1 Thes. 4.

18.

ἀλλήλους.

John 13.

10.

A woman was the first that saluted our Lord after his Resurrection (with that heart-ravished greeting, *Rabboni, my Master,*

Luke 7.

1 Thes. 5.

11.

Tit. 2. 4.

1 Cor. 14.

40.

Zech. 12.

12.

ster; And that woman was the first Gospel Saint we find upon the service of *washing her precious Saviours feet*. Let but women wait upon Christ in this Ordinance with suitable affections to loving penitent Mary in her voluntary action, and they shall assuredly find their service accepted, and richly share in the priviledges annexed to this precept; It is the duty of private Members (both men and women to *edifie one another, and build up one another in their most holy faith.*) But as it is unlawful for *women to teach* in solemn Assemblies (amongst men,) so it is unseemly and of bad report, for Females to mingle in this holy humble duty amongst the Males. It is left to the Christian prudence of Churches, *to do all things decently and in order*, (both in Baptisme, Communion, and other Discipline) wherefore finding *women apart* from men in some duties of the last dayes, let them (with all possible decency) severally discharge this Gospel service, wherein each must labour to look as low as our blessed Lord, and not think themselves too good or great to tread in his steps, nor pretend to a Notion of Spirituality, to detain them from this necessary duty; Doubtlesse Christ had more Humility then any of those that now boast of Spiritual Baptisme, Spiritual Commu

Communion, and an imaginary washing of feet, which they say is only to be Humble, and Loving, without any real Obedience; But it will be a trivial plea at the last terrible tribunal (for such notionists,) to say, Lord we did not think thy meaning had been according to thy saying, we thought thou hadst spoke one thing, and intended another, we conceived it sufficient to pray in the Spirit without using words, and to be Baptized in the Spirit, not regarding Water, and to communicate in the Spirit without Bread, and Wine; Tis true Lord, we find it written, that thou didst rise from Supper, and laying aside thy Garments, didst gird thy self with a Towel, pouring water in a vessel, and actually washing the Disciples feet, telling them, that thou gavest them an example that they should so do, and that they ought to wash one anothers feet; but we did not believe that thou wouldst have them do so indeed; Only we supposed it sufficient to do all these things in the Spirit, without external Obedience. And now I must say, if Christ deal accordingly with these Spiritual mad-men (which Gods Spirit accounts Fools) they must be sentenced to be so saved (in conceit) without an Eternal inheritance in Heaven, while submissive Disciples (who do as they are commanded) shall stand with

Hos. 14. 2.

Acts 10.
47.

Hos. 9. 7.

John 4.
17.

with boldnesse in the day of Judgement, because
 1 John. 4. *they are like unto the Lord, in obeying his precepts, and following his Pattern.*

As then I do exhort all that fear the Lord, to believe and obey him in this his undoubted Ordinance, so they must take special care that it be done with so much Humility and true unfeigned Affection, that they who wash each others feet to day, may be as ready in all possible expressions of brotherly-kindnesse to morrow (and ever after,) or else they do but dissemble, and not follow the examples of our Saviour, who was not long (after he had *washed his Disciples feet*) before he manifested the greatnesse of his love, by laying down his Life, thereby sealing and confirming these precious Priviledges promised unto all that herein follow his example, wherewith I shall conclude this discourse.

6. The Priviledg-
 cs. It is an Ordinance that wonderfully adorneth Disciples with great dignities, for (first) every person engaged in this duty doth both personate Christ, and perform it unto Christ, and may as truly say (to his fellow Members) *Jesus Christ walheth thy feet, as Peter said to Æneas, Jesus Christ maketh thee whole; you*
 Acts 9.34. *are gathered together in his Name, and he cannot deny himself, he must be in the*
midst

midst of you. Oh ! with what reverence ought this service be to carried on ! which doth both represent Christ as doing it to the Disciple, and is performed unto Christ in the meanest of his members ; for thus will he confess before all the world, *In as much as they have done it to one of the least of these my brethren, ye have done it unto me.* No wonder they are called a Royall Priesthood who are thus employed. Mat. 25. 40.

2. Their second priviledge is *propriety* ; for as it is Christ that we are to eye in the duty, so we may with humble boldness lay claim to him as our *own* , for if we be his *own* who are washed, he needs must be our *own* who washeth us ; and that there is this mutual propriety, is plain by this gracious profession ; *having loved his own which were in the world, he loved them unto the end.* Seeing then we are owned by him as his own sheep, let us (*as sheep going up from the washing*) for ever cleave unto him as our own shepherd ; it is dangerous to decline this duty, seeing upon Peters refusal our Lord answered, *If I wash thee not, thou hast no part with me ;* but in the faithfull performance, we may comfortably challenge not onely part, but even all of Christ, as our *proper own* ; my beloved is mine and I am his, for this God is our God for ever and ever, he will be our Joh. 13. 1. Cant. 6. 6. Psal. 48.

guide unto death. Oh ! Soul how sweet is it, that Christ accounts of thy claim, as very well pleasing to him; *ye call me Lord Joh. 13. 13 and Master, and ye say well, for so I am; a precious propriety!*

3. The third priveledge is *purity*, all Ordinances are Christs Conduit-pipes to convey the cleansing vertue of the blood of the new Covenant to sinners, and none more then this; here grace makes through work in every part of the soul; for (saith the fountain of grace) *He that is washed, needeth not save to wash his feet, but is clean every whit.* Wherefore let the neat spouse of the spotlesse Lamb of God, wait upon her Lord and Master at this his Conduit-pipe; who declares it to be his sole design (in all his services) to *sanctifie and cleanse her with the washing of water by the word, that he may present her to himself a glorious Church, not having spot or wrinkle, or any such thing, but that she should be holy, and without blemish.* Oh Christians, fail not to follow Christ in this purifying Ordinance, which so clearly conducts you to the last, and everlasting priveledge, which is *certain felicity*; whereof your Saviour thus assures you, *If ye know* (or as the conjunctive particle [*&*] signifies, *for so much as ye know*) *these things, happy are ye if ye do them.* Would Disciples be happy? eternally happy! blessed and glorious? Why then

then do these things, and be happy. Provided, that you depend not upon your bare performance, but your Masters promise. Oh gracious Master! Eminently dignified Disciples! Pure Ordinance! at once advancing the Bridegrooms glory, and purifying the Virgin Bride for never-failing felicity; whereof he is graciously pleased to present a taste, in that most excellent soul-satisfying service of

Table-Communion.

In which mysterious Ordinance the royal Scepter is graciously extended to the approaching Spouse, who being cleansed by his commands of Baptism, and washing of feet; she comes (at his call) to this blessed banquet, to be quickned by his comforts, and heart-reviving cordials; she that was lately washing the feet of his meanest servants, is now invited, and must be admitted, into his bosom embraces, there to partake of the living bread that came down from heaven.

Which is a standing Ordinance of Christ, *Defin* conveying sweets to penitent souls, through sanctified elements, for remission of sins, uniting of Saints, and commemoration of his sufferings.

In this description of our beloveds most beautiful and bountiful pledge of Love, is *The* considerable, first the Author, who devoted himself unto the death, in giving life to this blessed

bleſſed banquet, and through it to believers: For as our onely Lord and Law-giver was pleaſed at the worlds Creation, to ſanctiſie his Sabbath, in honour of the work of his hands; ſo it ſeemed good unto him at the worlds redemption, (in ordaining his Supper) to *manifeſt the love of his heart.*

The Crown of this moſt precious appointment is, that it was inſtituted by Chriſt himſelf; And herein the Apoſtle thus glories, *For I have received of the Lord, that which alſo I delivered unto you.* O how ſhould Saints rejoyce to receive ſo rich a token from their Saviour, which is to continue till his ſecond coming.

For as the ſeventh-day-Sabbath ought to be obſerved, ſo long as we enjoy the mercy of the Creation, even ſo muſt this ſacred Supper be conſtantly celebrated, while we receive the fruits of our Redemption. But our declining dayes have produced a moſt wofull generation of *false Apoſtles, deceitful workers, who by the ſuggeſtions of Satan (transforming himſelf into an angel of light)* are become the ſad enemies of our ſouls, by crying up a notion of light and ſpirituality, to diſſwade and deceive us of the pure incomes of that true ſpirit of grace, which is freely communicated through this excellent adminiſtration: For as laying on of hands is the Conduit-pipe of *gifts and light*, to con-
 2. The Duration. Mat. 5. 18.
 2 Cor. 11. 13.
 3. The operation

us into our Redeemers Courts; so this choice
cordial is the channel flowing with grace
and life, in the Holy of Holies. Not in the
Popish way of a conceited carnal manduca-
tion, nor in the promiscuous Parish practice
of Easter-Communion; for in such carnal
formal fancies, *The flesh profiteth nothing*. But
to the true Believer (who hath the right
spirit of discerning the Lords body) do the
balmy words breathed from his blessed lips, con-
vey spirit and life; possessing the sincere re-
ceiver with all the benefits of his abused and
abased body and blood, *which is meat indeed,
and drink indeed*. The persons qualified for
this soul-quickning feast, are self-examining
Disciples, groaning under lust as their load,
and sick of Love to their Lord, restless like
the Dove (after the deluge) till they obtain
admittance into the Ark of his presence; and
unsatisfied till they find and feel his grace
imbarqued in their bosoms.

1 Cor. 11.

29.

Joh. 6, 63.

4. The
qualifica-
tion.

Come you precious penitents, approach to
the Table of your Prince, and with an eye
of faith, behold your Mediators heart in his
Ministers hand; for it is the very hand which
he hath ordained to reach you his heart from
heaven, filled with the same affection as when
first he instituted this Ordinance upon earth.
Wherefore with the wings of contemplation,
you must flee to the upper chamber in Jeru-
salem, and see your Saviour putting a period

5. The
Provision.
Mat. 26.
26.

to the Paschal Supper, sitting in the midst of his Disciples.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.

Bread is the most excellent element under heaven, the very staffe of mans life, but never was it put to such an excellent use before; for now he that gave it a being for the benefit of nature, gives it a blessing for the growth of grace; he that then blessed it on earth, is still as ready, able, and willing, to blesse it from heaven; wherefore let us faithfully call, and he will not fail to return an answer.

6 The benediction.

7. The Communion.

As his Ambassador *breaks the bread*, be sure to stretch forth the hand of faith to lay hold on his *broken body*, and thou shalt as certainly receive all the healing mercies thereof, as thou embracest that little bit of bread. 'Tis but believing, receiving, and immediately enjoying the *bread of life which comes down from heaven, which whosoever eats thereof shall never dye.* Lord evermore give us this bread.

Joh. 6. 50.
vers. 34.

Mat. 26.
27.

Saints, your suit is granted, and with it flacons of endlesse felicity, *For he took the Cup and gave thanks, and gave it to them, saying, drink ye all of it; Oh how should we advance faith upon that ancient resolution?*

I will

I will take the Cup of Salvation, and call upon the Name of the Lord. Truly Christian it is, *Pfal. 116.* indeed a cup of Salvation; and since thou *13.* knowest the gift of God, and who it is that calls for thy attendance at his Table, do but aske and he stands engaged to give unto *Joh. 4. 10.* thee living water, the cup of blessing which we bless (according to his command) is un- *1. Cor. 10.* questionably the pretious communion of the blood *16.* of Christ, and the least sip religiously received sanctifies the Soul, beware of allowing the least grain to a greedy desire of the Fruit of the Vine, but drink abundantly of what it represents; This is no feast *Cant. 5,* to Bacchus, but to the honour of the Lord Jesus, who enjoyed Eleven or Twelve Disciples to drink all of one Cup; I dare say that the more lust any hath unto the Creature, the less is his love to our crucified Redeemer; the only contrivance of a Heavenly communicant is, *what shall I return to the Lord for all his benefits towards me? Oh how boundless are his benefits, how bountifull are his bosom-embraces? Return unto thy rest O my Soul, for the Lord hath dealt bountifullly with thee.* *Pfal. 116.*

If ever the Soul were deeply sensible of the dreadful deluge of his own corruption, he must needs confess that heres a bountifull Cup of suitable consolations; *This Cup is the New Covenant in my blood,* *1. Cor. 11.* which

25. with
Mar. 26.
28.

7. the
ends.

1. Remif-
fion of
Sins.

Mat. 9. 2.

which is shed for many for the remission of sins.
I have heard many murmuring commun-
cants, under strong temptations, because
they meet not with such manifestations,
raptures and ravishments as others boast
of, but did they seriously consider the
Lords end in this ordinance (which he
hath purposely appointed for remission of
sins;) their awakened Souls would esteem
it a mercy sufficient to have such a debt
discharged, though Christ should convey
no more through this means. How many
miss of the mercy, and macerate their
Souls in misery, while they gape after
enjoyments, and slip the great design of
our Saviour. Let me aske thee Christian,
whether was the greatest mercy, for the
man to be cured miraculously of his
Palsie, or this salutation; *Son, be of good
cheer, thy Sins be forgiven thee?* If two were
invited to the table of their creditor, each
of them indebted a Thousand pounds, the
one he entertains in state, and delights
with the greatest dainties but forgives not
the Debt; the other hath a plain honest
Supper (sufficient to satisfie a sober per-
son) but in the end the creditor comes
with a Cup of wine, saying, Friend, I drink
to you with all my heart, and here in the
presence of all my guests, I do freely for-
give you all that you ow me; Ah Christian
do

do but consider which of these would most rejoyce thy Soul! For the Lords sake take heed of looking for Heaven before hand. Satan (*transforming himself into an angel of light*) hath deceived thousands, whom nothing would satisfie but present enjoyments; *we live by Faith, and* 2 Cor. 13. *not by sight.* It may suffice that the blood of 14. & 5.7; Christ (conveyed in the sacramentall Cup) *cleaseth us from all sin*; and thus being justified by faith, we have peace with God, and pretious communication with his mysticall members, which is the second end of this Ordinance. For *we being many, are one Bread and one Body, for we are all partakers of that one Bread.* Tis only sweet to sit at the same Table, when Communicants are of the same mind, inseparably united in faith and affection, our single-hearted Saviour hates dissemblers, such as the Prophet speaks of, that *tell lies at one Table*; Like many who make a high profession of being eminently for our King, and yet have no true love to his Laws, nor Lambs; Let us never make a shew of Communion, unlesse it arise from Union, and run into Union, that is, from union with Christ, to union with Saints; our practice must hold proportion with the prayer of our Mediator, *that they may be one,* John 17. *as thou Father art in Me, and I in Thee, that* 21. *they*

1 John 1.

2. End
Communion of
Saints,1 Cor 10.
17.Dan. 11.
27.John 17.
21.

they also may be one in us, that the World may believethat thou hast sent me. I shall never wonder at their scarcity of comfort in Communion, who are carelesse of keeping the Unity of the Spirit in the bond of Peace, without which the Gospel is highly dishonored, and conscience defiled. But behold, how good and pleasant it is, for brethren to dwell together in unity; it is as the dew of Hermon descending upon the Mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

3. Commemoration. 1 Cor. 11. 26. & 12. 13. & 1. 7. The third use and end of our holy Communion, is to shew forth the Lords death till he come; The Apostle does not mean till he come in Spirit, for so he was already come to the Corinthians, who were all baptized by the Spirit, so that they came behind in no gift, and yet waited for the coming of our Lord Jesus Christ. Wherefore one chief use and end of this pledge of everlasting love, is to keep up the memory of our Redeemers death; Do this as oft as you drink it, in remembrance of me.

& 11. 25. What a spirit of pride then hath possessed the enemies of Gospel-Ordinances, who come far short of the Corinthians in gifts, and yet boast of such a measure of the Spirit, as to disdain this mysterious Supper? This undoubtedly is one of the depths of Satan, to dig a grave of Oblivion

ion, and bury that stupendious under-
 taking of our suffering Saviour, that this
 amazing mercy might be no more re-
 membered; And the like design hath
 the grand enemy against the solemn con-
 fusion, wherewith our Lord was pleased
 to honour this great Ordinance. For it is Mat. 26.
 expressly said, that *they sung an Hymn*, 30.
 which holy service is not only rejected by
 Schismatics, but even sundry of the pro-
 fessed Disciples of Christ have too much
 neglected it. It is true the Parish people
 have exceedingly defiled this divine duty,
 by their profane Curats, and Clerks,
 prompting them to sing most grievous un-
 truths, without any regard at all to fit
 matter, but going through the Psalms in
 disorder (at random) in a Translation as
 disorder as their custom. Neverthelesse
 the duty of Joynnt-singing hath most an-
 cient authority from the Word of Truth,
 a choice service of most special con-
 firmment to Saints, (however abused
 by sinners.) For first, it was *Prophetical-*
shewed, that the Gentile Churches
 who were once barren, should *break*
forth into singing, and that not in an Alle- Isa 54. 6.
 lial or Notional sence, but in the Hos 2. 15.
 the manner as Israel did, when he came Exod. 15.
 out of *Ægypt*, and that was assuredly with 1.
 joynnt audible voice; Now surely none

T

in

Iſa. 24. 14,
15, 16.

in the World are ſo much concern'd here-
in as the remnant of the womans ſeed in
theſe Iſlands, *They ſhall liſt up their voice,*
they ſhall ſing for the Maieſty of the Lord, they
ſhall cry aloud from the Sea, -- to the Name of the
Lord God of Iſrael, in the Iſles of the Sea.

Luke 2.
13.
& 19. 36.
39.

2. It was Evangellically practiſed, for
fiſt, Angels ſang forth the joyful tidings
of the birth of Jeſus, *and they ſaid, glory to God*
on High; And who would not chearfully
joyn in conſort with Angels? Or with
the multitude of Diſciples (who with Palms

Mat, 26.
30.
Acts 4. 23.
Euseb. lib
2. page 28
29. & lib.
3. Chap.
30.
Socrat.
lib: 6
Chap. 8.

ſpread forth their Kings praises, in ſing-
ing part of the 118 Psalm) rather then
joyn with the proud Pharisees, in oppo-
ſing this pure practice; wherein we find
our Saviour engaged at his laſt Supper
and the Apoſtles and primitive Saints, for
the firſt four hundred years.

1. *Come new-born Babes, for Bethle'ms birth*
rejoycing voices raiſe,
With Angels mix pure ſtrains of Mirth,
to ſpread Meſſiahs praiſe.
2. *The heavenly Hoſts joyn voices ſhril,*
glory to God on High,
On Earth be peace, towards men good will,
here's Gospel Melody.
3. *Though ſome, United praiſe deſpiſe,*
let us Angels ſing,

And with that train of Saints arise,
to greet fair Sions King.

4. He meekly rides, they voices raise,
garments are spread, with Palms,
Hosanna's sound, poor sucklings praise;
fulfilling, singing Psalms.

5. At Paschal-feast our Prince presents,
pure balms to ease our woes,
An hymne is sung, his heart relents,
yet to the Garden goes.

6. So supping, singing, Saints ascend,
up Olives-mount to mourn,
Till Virgins voices freely bend,
to sing our Grooms return.

Nothing but joynt singing can accord
with this clear Prophetie, Thy watchmen
shall lift up the voice, with the voice TOGE-

ETHER shall they sing, for they shall see eye to eye,
when the Lord shall bring again Sion. Now that
we are brought to Sion, is most certain; And
that we are all Gods watchmen, is without
controversie. It is no lesse evident that

we see eye to eye (not only those blessed
Saints who saw him in the flesh, but)
we all with open face, behold as in a Glasse, the
Glory of the Lord, especially in this high
Ordinance, wherein the Elements are to

broken, and poured out, that even before
our eyes, Jesus Christ is set forth evidently
crucified amongst us. Wherefore such as are
called for the Lords watchmen, and set in

Isa. 52. 8.

& 2. 2. 3.

Heb. 12.

22.

Mark 13.

3.

Mat. 13.

16.

2 Cor. 3.

18.

Gal 3. 1.

the heights of Sion, seeing with the natural eye, the sanctified Elements, and with the eye of Faith, the true Living-
 food, must approve themselves the followers of the Lamb, by closing this sacred Supper with solemn singing, lifting up both heart and voice together.

1. *Come dearest Lord whose love Divine,
 did cause Thee cast aside.
 Thy Glory, so to purchase mine,
 come Lord, embrace thy Bride.*
2. *Extend those arms, which fastned were,
 upon thy painful Tree,
 And let thy Heart-dividing spear,
 make way sweet Christ for me.*
3. *Flow forth pure springs abundantly,
 from that Eternal Rock,
 Whose streams alone can satisfie,
 this panting thirsting Flock.*
4. *These pledges of his dearest love,
 sweet Jesus did ordain,
 Which doth his Saints obedience prove,
 till he return again.*
5. *And then shall such in Glory shine,
 who now come worthy guests,
 And in his princely Palace joyn,
 to keep Celestial Feasts.*
6. *Though compass'd with discouragements,
 grace shall our souls convoy,
 Through these dispised Elements,
 into our Masters joy.*

Amen.

As this divine duty was *Prophetically appointed*, and *Evangellically practiced*, so it hath been most wonderfully and powerfully approved. Jeholhaphat crying to Jehovah ^{2 Chron} against those cursed Confederates that invaded him, had precious experience of ^{20. 12. 23.} this pure Ordinance, for when they began to sing and to praise, the Adversaries were soon confounded before them. And no lesse did the Almightyes power appear, in shaking that place wherein the *Apostles* were joyntly praising his Name, with their voices on high, sounding forth the second Psalm. ^{Acts 4. 24. to 32. & 16. 25.} As also when Paul and Silas were joyntly singing in their secret prison, the Eternal One gave the like signal Testimony to this precious truth; yea my self and many more, have found it not only a comforting, but a converting Ordinance, shaking the very foundations of imprisoned souls, loosing the shackles of Satan, and opening the Adamantine door of the heart, So that free passage hath been made for the Prince of Peace to take possession. And truly his Majesty hath been most gloriously manifested, and his presence powerfully appeared, when his people have been chearfully concluding their table Communion with an Hymn to his Holynesse; Especially when they have been honoured with the additional

Mercy of new Members.

1. Our Royal Lord is sate,
upon his Throne of state,
From thence bow'd down, with grace to crown,
his dear espoused Mate.
2. Dividing thoughts be gone,
my Lord and I are one,
In spirit joy'n'd, yea all desgn'd,
to honour him alone.
3. Pure Robes of Righteousnesse,
are Royal Virgins dresse,
In whom Divine perfections shine,
when rais'd to thankful esse.
4. Sweet dewes enrich our ground
bright beames cause Fruit abound,
Fresh branches spring, wherewith our King,
bath Sions garden Crown'd.
5. Here holy hearts advance,
Christ in his Ordinance,
Saints humbly bold, do here behold,
his gracious Countenance.
6. Into his House of Wine,
he leads this soul of mine,
Over my head, his Banners spread,
all wrought of love Divine.
7. My chearful song shall raise,
Messiah's matchlesse praise,
Whose pure Commands, as powerful Bands,
shall guard me all my dayes.

Amen.

I have now, according to my slender
skill,

skill, set forth the several parts of our Lords Supper; which is not compleatly celebrated (according to the mind of Christ) without singing some suitable Psalm, Song, or Hymn, (which do so little differ, that some of the Scripture Psalmes are found with two of the titles, and some with all three, *i.e.* a Psalm, Song, or Hymn,) but as it is undoubtedly our duty to Dictate, Teach, or speak to one another (that is one to shew what the other should sing ;) So special care must be had that the Heart be in tune, to make melody ^{Eph. 5. 19} to the Lord, as well as to one another. ^{Col. 3. 16.}

As for the day of this great solemnity (of close Communion) we are left to our liberty, for our Lords institution was upon the 5th. day of the week at even, (which was the beginning of the day.) The blessed Apostles celebrated the same ^{Acts 2.} upon the sanctified 7th. day Sabbath, which was the day of Pentecost; (However the changer of Times and Laws, calls it ^{Dan. 7. 25.} Whitsunday) and although the wonderful confluence of converts, caused them at first to communicate every day, yet the succeeding ages observed the Apostles ^{Socrat & C. 1. last.} Sabbath-solemnity; as is testified by the ^{lib. 5.} Historians, in these very words faithfully ^{chap. 34.} translated; *Touching the Communion* (saith he) *there are sundry observations and customs;*

For though in manner, all the Churches throughout the World, do celebrate and receive the holy Mysteries **EVERY SABBATH-DAY** after other, yet the people inhabiting Alexandria and Rome, of an old Tradition do not use it. The Egyptians adjoyning to Alexandria &c. use to celebrate the Communion upon the Sunday, --- not like other Christians.

Now whether it be more safe to follow the first pattern and purest Churches for 400. years, in Sabbath-communion? Or the Church of Rome, and her adherents in Sunday-communion, is worthy our serious consideration? It is evident that the little horn hath so *changed times as to wear out the Saints*; and it is no lesse certain that the Gospel owns no other times then the *sanctified Sabbath*, in honour of the most glorious work of Creation, and the *blessed Supper*, in commemoration of the most gracious work of Redemption; both which are altered by Antichrist. The Sabbath-time he hath turned from the 7th. day, to the first day of the week. The Supper-time he hath translated from the night to the day, from evening to morning, and the Nations are drunk with this cup of Fornication, *wondring after the Beast*; Yea, while they refuse Gods Sabbath-time, and Christs Supper-time and observe Antichrists times, they are manifestly

manifestly worshipping the beast, instead of the Father and the Son. Rev. 13. 3, 4, 8.

God would have every thing done upon its day, and if he were so punctuall in Mosaical Ceremonies, he cannot be thought less exact in Gospel Ordinances, whereof this of our Lords Supper is the most solemn. Then whether we look unto the Typical Pasover, or the Anti-type instituting his holy Supper, both were exactly and punctually performed in the evenings; which begins not till Sun-set, Lev. 23. 37.

* according to the Scripture. The Pasover was slain *between the two evenings*, and our Lord Jesus (answerably) was crucified, dead about the ninth hour, and hence I have my self supposed, that after the ninth hour the Supper might be celebrated; but here I do confesse, that I had more regard to the conveniency of Christians, then to the precise time designed in the Scripture, for besides the constant example of Christ and primitive Saints, (who alwayes observed it in the night) it is expresly and preceptively recorded by the Apostle Paul, that the night is the designed season for holy Communion.

For (saith he) *I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same NIGHT in which he was betrayed, took bread, and commanded us to do this in his remembrance, yea and SO to eat and drink;* Deut. 16. 6. Mar. 1. 32. Ex. 12. 6. Math. 27. 47, 50.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same NIGHT in which he was betrayed, took bread, and commanded us to do this in his remembrance, yea and SO to eat and drink; Acts 2. 46.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same NIGHT in which he was betrayed, took bread, and commanded us to do this in his remembrance, yea and SO to eat and drink; 1 Cor. 3. 23, 25, 1

NOW

1 John
2:5.

Mat. 26.
20.
Act. 2:41,
42, & 20.7

Mat. 26.
20r

Now seeing night-Communion was by Paul received from the Lord, it concerns us SO to observe it, and no longer to honour the Time-changing horn, in communicating in any part of the day, however it may suit with our conveniency. *He that saith he abideth in Christ, ought himself also so to walk, even as he walked*; observe dear Christians, **ALSO SO EVEN SO.**

I stand not so much upon the day of the week, as the time of the day, for I would not make bonds where Christ hath left us free; the institution (you see) was the fifth day *at even*. The next (mentioned) Communion was the day of Pentecost, (being the 7th. day - Sabbath, as I have proved in my Book of the Sabbath) some also conceive that it was the Communion they had at Troas, which is very uncertain; but this is certain, that Table-Communion is no proof for a first-day-Sabbath, more then for a fifth or sixth-day-Sabbath, for (of the twain) there is more reason to honour the day of the institution, then of the conjectured Troas Communion. All that believers are bound to by the example of Christ, and precept of Paul, (received from Christ) is evening or night-Communion, as it is written; *Now when the even was come, he sate down with the twelve*, and I have plainly proved that *the even is come at Sun-set*. Wherefore I counsel Christians in the fear of
the

the Lord to tread no longer in the steps of the *Time-changing horn*, by communicating in any part of the day, till the even be come; that we may comfortably sit down with our Saviour, *who hath given us an example that we should follow his steps.*

Joh. 13.

15.

1 Pet. 2.

21.

If then there be a conveniency for a Church to begin the Sabbath with the holy Supper, (that is the sixth day at Sun-set, when the sabbath begins) we shall have the fairer opportunity to meditate on our Mediator, who began the Sabbath after his suffering, by a *bodily rest in the grave*, while his *soul was at rest in glory*, and the gracious women (in Jerusalem) were resting the Sabbath day, according to the Commandment, to their everlasting memorial, and high commendation.

Luke 24.

54, 55, 56

Act. 2. 26.

Luke 24.

43.

But if it be more convenient for the whole Church (who are bound in duty to tarry one for another) to celebrate this blessed Communion the evening after the Sabbath, they have free liberty from the Lord, and therefore none may gainsay; onely for the more cheerfull return home to their houses; It may prudentially be concluded to communicate at such time as most benefit may be had by the Moon; which some already (who lye by watching for our halting) have charged upon us as our observation of *new-moons*: so blinded are they with prejudice, as not to discern

1 Cor. 11.

23.

Jer. 20. 10

The place discern between new-moon, and full-moon. As for the place of partaking, in this great Ordinance, I have spoken sufficiently; we never find the Apostles or Churches celebrating this feast either in Temple or Synagogue, much less: may we make any such use of places dedicated to Idolatry, (such as the Parish meeting-places) but rather content our selves with some private place, till we can build or purchase more convenience.

The posture,

The Posture of worthy partakers, must not be like Parish Professors, kneeling about rails, and before altars, for this is the manifest invention of man, (yea of the man of sin) and to be sure the Scripture owns no such practice. But the plain and pleasant posture of our Lord with his his Lambs, is like husband and wife, cheerfully sitting together, and this practice is so apparant, that I shall not need to enlarge; onely so sure as we are now raised up together, and made to sit together in heavenly places in Christ Jesus; even so certainly shall we (who hold out and abide with our beloved in a time of tryal) be gloriously enthroned with him in the great day of triumph.

Eph. 2. 6.
Luke 22.
28, 29, 30.
Rev. 3. 21.

The Reliques.

Whereas some have scrupled the putting to common use the remainders of the consecrated elements of bread and wine; they have equal ground to question the using (in common)

mon) the remaining element of water in Baptism; but we must know, that as no more water is mysteriously sanctified then what wasseth the Disciple in Baptisms, so no more bread and wine is sacramentally blessed, then that which believers receive in Table-Communion.

I shall adde no more at present to this most precious pledg of our Redeemers dearest love, but leave it to the blessing of God for the sealing of it to his Saints; and descend to satisfie the desires of some choice vessels of mercy, in imparting a few more *Spiritual Songs, and Hymns*, composed for the celebrating of this mystery; and the rather, knowing that this duty of singing shall even extend unto eternity, and be the exercise of *Saints in glory*; and therefore it doth well become us in this state of grace, as that which doth much glorifie God, comfort our souls, and is indeed a special part of the testimony of such as observe Jehovahs seventh-day-Sabbath; while others are drowned in marketing, and other earthly employments.

An Hymn upon the Crucifixion.

1 Pure pledge! displaying wondrous love,
tis God with man doth sup.

Jo. 15. 13.

Then singing goes orewhelm'd with woes
to drink deaths direful cup.

Mat. 26.
30.

2 Father he cries, if possible
let this sad cup be gone,

verse 39,

But

Joh.6.33. But I must drink, or Saints must sink,
come Lord, thy will be done.

Luke 22. 3 See how his bloody sweat descends!
43,44. dying the ground in grain:

Behold he faints! Oh how can Saints
consent to sin again?

Gen.3.18. 4 Sin brought forth thorns, scourge, cross, & nails,
sin pierc'd his blessed side,

John 19. Thirst made him call, Sin gave him gall,
28. for sin dear Saviour dy'd.

John 19. Thus finishing, his soul ascends,
3 his flesh in grave doth rest;

Luke 23. Now freed from pains, this day remains
46. to Saints, the Sabbath blest.

Act 2.26. The Lamb is slain, his sufferings cease,
Heb.4.9. like God, this glorious day,
A sacred sign of grace divine,
adorning Israels way.

A Hymn for the Resurrection.

Luke 23. 1 Choice women, by the clear command,
56.& 24.1 Gods royal Sabbath keep,

But night being past, with balms they hast,
supping Christ asleep.

2 But see my soul, the day-star springs,
thy Lord from rest doth rise,

Rev. 22. 16. His voice doth cheer poor Maries ear,
John 10. 16. tears having dim'd her eyes.

3 This raised king no meeting calls,
but travels on the way,
To shew how we employ'd may be,
upon his rising day.

Not fight but faith.

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- 4 Dear Jesus, till thy Kingdom come,
let promis'd power divine
Thy Saints inspire, whose souls admire
each precious truth of thine.
- 5 Thy sacred time, thy Table feast,
shall week-dayes blessings bring;
To such as spare the poor a share,
as due to thee our King,
- 6 Thus Saints outworn with weekly toil,
thy Sabbaths sweets revive,
Grace drops anew, like fruitful Dew,
to keep our hearts alive.

Luke 24:
49.

1 Cor. 16:
1, 2.
Isai. 40.
31.
Deut. 32:
1, 2.

For the Ascension.

1. Cease gazing Saints, your King ascends
his glorious Royal seat,
Bright clouds enshrine this guest divine,
retreat pure souls, retreat.
2. This Jesus from your sight receiv'd
those heavens must contain,
Till all compleat in glory great,
he so return again.
3. Now you must live by faith, not sight,
raptures may souls deceive,
Blessed are they that him obey,
who see not, yet believe.
4. Your Prince, though parted from his Spouse,
sends down a gracious guide,
With jewels bright, and garments white,
to deck his beauteous Bride.
5. Sound forth my soul, thy Saviours praise,
advance his Name divine,

Who

Dear

Interchangeable singing.

*Who to his friends thus freely sends
Soul-quickning bread and wine.*

*6. Under these pleasant shades, dear Saints,
attend with awfull fear,
Here fair resorts, crown Sions Courts,
Till Christ our Prince appear.*

Amen.

I know there are sundry objections made against this heavenly heart-reviving duty of singing, but the Scripture having so fully cleared it, I shall not waste time to answer them; onely concerning that scruple of singing in mixt Assemblies, I confesse I should not sing unlesse a Church of Saints perform it as their work, and then though thousands were present, I should not question; For Christ can hear the bleating of a few sheep in the midst of many wolves, whose breath can no more defile my song, before it reach Gods ear, then it can infect the Preachers sermon, before it come at mine.

As to the manner of singing, it is either *jointly* (whereof I have already spoken *fully*) or *singly*, or *inter-changeably*. That any Disciple may *singly sing in the midst of the Church*, is evident; and this is either upon some personal occasion, or strong impulse; There's need of great humility, and sobriety in such single singing. As for interchangeable singing, it is as ancient as the first song we read of, for

Miriam

Miriam with more of her Sex, Answered the men (in singing) The Lord hath triumphed *Exod. 15.* gloriously. Also the Angels about the *20, 21.* Throne of God are this way exercised, one crying unto another, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And this way do the Saints in glory Adore the most High incessantly. This was the Ancient Practice of the Christians in the first and second Century, who rose before the day, to Celebrate Christ with Hymnes, as God, and thus shall those victorious Harpers shortly sing, who are now getting victory over the Beast, and his Image, and his mark, and the number of his name, *Rev. 15.* *2. 15.*

Rev. 4. 8.

& 5. 12.

13. 14. &

19. 1. 2,

4 7.

Euseb. 1. 2.

p. 28, 29.

and lib. 3.

cap. 30,

Socrat.

lib. 6 c. 8.

and lib. 7.

c. 22.

And as this work revives, we shall also get into that Ancient way of watching by night, as was usual with the Saints of old, *Isai. 30. 29.* Ye shall have a song as in the night, when a holy Solemnity is kept, Christians have been (and yet are) contriving as much ease to the flesh as may be, and deem it hard measure to be detained to Celebrate the Lords Supper in its proper season; but should persecution prevail, as it did at first, we shall get together as they, *Act. 12. 5.* whom we find praying so long for Peters release; *12. 19.* that at last he was sent amongst them, we fall short of many mercies, for want of opportunity, and watching unto Prayer; and

and do even provoke our God to drive
 such (by the scourge of Persecutors) as
 will not be perswaded nor drawn to Du-
 ties. I could if it were needful) produce
 liberal testimony from Antiquity, con-
 cerning vigils, or night watches: but to
 such as keep the Commandments of God, and the
 faith of Jesus, that Psalm or song for the Sab-
 bath day, may abundantly suffice; we having
 thence assurance, That it is a good thing to
 give thanks unto the Lord, and to sing unto thy
 Name O most high; To shew forth thy kindness
 in the morning, and thy faithfulness every
 night (or in the nights) that is, every night
 solemnly designed to Gods Service; And
 truly my self and many more have found
 it a very good thing, wherein we have enjoyed
 abundance of Christs presence, and Spirit,
 In Praying, Praising, washing of feet, Laying
 on of hands, ordaining of Ministers, holy Table-
 Communion, Singing, and taking (some-
 times) solemn farewell of a Gospel Minister,
 like the Saints at Troas; Undoubtedly Christ
 will most honour that Church with his
 precious presence, that doth most honour
 him with these gracious performances.

Now that nothing may be wanting of
 what God hath communicated to this
 earthen vessel) wherein his honour, or his
 Saints perfection are concern'd, I shall a
 little mind the outward demeanor of Chri-
 stians

Euseb. l 3.

c. 30.

Socr l 5.

P 333.

Psal. 92. 1.

2.

Act 20.

stians, in those services which are so approved by the Apostle. For when he hath praised them for remembering him in all things, and keeping the ordinances, as he delivered them to the Church, it seems in this they were defective, that the men dishonoured their head by being covered, and the women usurped Authority over the men in Prophefing, and dishonoured them in casting off the vail, which was the token of subjection; But (saith he) I would have you know, that the head of every man is Christ; and the head of the women is the man, and the head of Christ is God, every man praying or Prophefing, having his head covered, dishonoureth his head; But every woman that prayeth, or prophesieth with her head uncovered, dishonoureth her head; one would think this were so exceeding plain, that it were impossible for Saints to stubber it over. First, There must be a quite different demeanor of the man from the woman, while either of them are praying, or prophesying; The man must be uncovered, and the woman must be veiled; If it be indeed an immodest thing for a woman to discover her hairy scalp, (horn, or shaven) in prayer time, it is no less shameful, and unmannerly, for a man to be covered when himself is praying, or prophesying, or when he is joyning with any other in prayer.

1 Cor. 11.

2. &c.

1 Cor. 14.

34.

1 Tim. 2.

11. 12.

manifest that man must not be so covered in time of prayer, or prophesie, as at other times; As it is a shame to walk or ride abroad without a covering; So it is a dishonour to Christ to pray or prophesie with a covering. 3 All that is properly his personal glory ought to be uncovered, 1 Cor 11.7. and this undeniably, is his whole head, and face, the palace of his senses, faculties, comeliness, and gravity; The beauty of old men, is the gray head, so highly venerably in the esteem of the great God, that he hath expressly enjoyed us, to rise up before the hoary head, and to honour the face of the old man, and the reason is this, *The hoary head it a Crown of Glory, if it be found in the way of righteousness;* And therefore with the part which God will have so honoured as mans glory, must man religiously honour his Maker, by being uncovered; I know not how a Saint can with freedom honour that person, or his prayer, who does not uncover his head, in honour of him to whom he prayeth; nor can we easily know a hoary head, if it be covered, and the hair short, especially in these effeminate days, wherein ancient men (*contrary to Scripture, and nature*) cut off their beards, and shave their faces (making them look like old women) and the young men follow their sinfull example,

Prov. 20.
29.

Lev. 19.

32.

Prov. 16.
31.

Lev. 19.
27.

example, unmanning their faces, and effeminating their heads, wearing hair like women. The greatest shame that *Hanun King of Ammon* could put upon *Dauids Ambassadors*, was to *shave off half their beards*, supposing themselves would be constrained to cut off the rest; But it seems they durst not offer such violence to nature, as is the constant custom of the shameless men of our Age, who frequently destroy natures distinction of Sexes, by shaving off all.

The Royal Prophet (so highly approved of God, as a man after his own heart) was so much ashamed of such Courtiers, that he gave this expresse command unto them, *Tarry at Jericho untill your beards be grown, and then return;* but so dreadfully is this lustful age degenerated from their man-hood, that (with high contempt of the Power and Wisdom of the God of Order) both Princes Courts, and professing Congregations, do what in them lies to obscure their kind, and turn all into confusion; for the hair which nature produceth on their faces, they censure as superfluous, and therefore (like unto those old hateful Heathens, whom God cast out for such unnatural abominations) they marre and disfigure their manly Countenances, by Cashiering

Rev. 9. 8.

2 Sam. 10.

4. 5.

Verse 5.

Lev. 18.

27. & 19.

27. & 21.

1 Cor. 8.
14.

Ezek. 24.
21.

natures ornament, condemning her of excess in that part, while themselves exceed all bounds of nature, and grace, in their lustful dangling lockes, which they often purchase at great price, thereby testifying their high displeasure against God, as unsatisfied with that length, or Colour, which he hath bestowed upon them; And as thus they fashion their hair like women at all times, even so, in the time of prayer they presumptuously appear with their heads covered. But the same spirit who prohibits the head to be covered in holy Duties, will one day bring this in, as a sad evidence against such as persist in their unmanly lustful practices, *Doth not even nature it self teach you, that if a man have long hair it is a shame unto him? O the shameless abounding of this Iniquity in our dayes! men going openly with faces void of hair (manifestly contrary to nature) and wearing the hair of their heads so long as to cover their faces, which is contrary to Scripture and downright sinful; Neither shall they shave their heads, nor suffer their locks to grow long, they shall onely Poll their heads;* Now although the Gospel Royal-Priesthood, may not conform to the Legal Priests, in Ceremonials, yet undoubtedly they ought in natural Duties, such as this of the hair.

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Their Ceremony of old (in token of hum-
 2 Sam 15.
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Object. But Corinth was a warmer Climate, and we should prejudice our selves, to be uncovered.

Answer. The Epistle to the Corinthians concerns all Professors, in all places, and therefore the rule doth equally extend

1 Cor. 1. 2: even unto us. And I beseech all such as are sincere, to consider, Is it not far better to endanger your health, then dishonour your head? Trust him with your health who commands your head to be uncovered; and your body, with him that bids you be baptized; against which duty the same objection is made, and with more shew of reason: Professors will never be in a right frame, while they prefer their own conveniency to Gods commands. I remember when the Sabbath-keepers at Colchester, were first put upon this honourable duty of *uncovering the head*, It was a very old season, and our meeting was in a large Steeple-house, with open windows (broken in the Wars) and yet aged men, with bald heads (who usually wore severall Caps) got no hurt by being uncovered in honour of their head Christ. The good Lord perswade his people to be more reverent in this, and all other duties.

Heb 12.
27, 28, 29.

As men are to have none other covering upon their heads, save their hair; So women must have some other vail, in prayer-time, or else I must conclude, that either they joyn not in prayer, or dishonour their head; For though I look upon it as lawful for men to be covered, and women uncovered, while any other

Propheſying, yet if they joy in prayer, let the token appear.

2. That which is a womans glory ought to be veiled, now the Scripture is clear, that the face, and *hair is her glory*, and therefore ſhe ought to veil her whole head; *modest women and virgins (of old) were uſed to flee to their veil (as a refuge for their chaſtity) when ſoever they were aſſaulted.* Eſth. i. 11
1 Cor. 11, 15.

3. It is undeniable that women muſt be more veiled in time of prayer, then at any other time, either with ſome Hood, or Hand-Kerchief, or ſome other convenient covering over the whole head (both face and hairy ſcalp) with all modeſty.

For it is not imaginable (to any Rational perſon) that the Apoſtle ſhould uſe ſuch Arguments to perſwade us ſo (and no other wiſe) to be uncovered, or veiled, as we uſually are, in our common converſe; but undoubtedly it is the plain mind of the pure Spirit, that in prayer, and prophetic, the head of the man ſhould be wholly uncovered, and the head of the woman wholly veiled; *for after this manner did the holy women of old adorn themſelves, in token of ſubjection to their husbands; Rebekah was a lively type of the true Spouſe, forſaking her kindred, and her fathers houſe, to go unto Iſaac (the true shadow* 1 Pet. 3.5.

- * shadow of our Saviour) and when she came
 Gen. 24. near unto him (as he was praying) she took a
 63 65. vail, and covered her self; and thus ought
 & 20. 16. Christian women to do, both in respect of
 their husbands, and in honour of Christ
 1. Cor. 11. Ordinances, yea, and because of the Angels,
 10. That is, either the evil angels, by whom wo-
 1 Tim. 2. man was deceived, (which should beget a
 9, 10, 14. holy bashfulness, as often as the humbleth
 2 Cor. 11. her self in prayer for sin) or else because such
 2. a covering or vailing of the face, is the
 Isa. 6, 2. custom of the good angels (in their adora-
 Heb. 1. 14. tion) who also are present at our devotions
 1 Pet. 1. or thirdly because of the Ministers, (by Christ
 12. called Angels) whom they ought to reve-
 Rev. 1. 20. rence.

Let not Christians slight this duty as a
 light thing, the spouse made piteous mean
 when the watchmen took away her vail from
 her, which (besides the mystery) shews clear-
 ly, that modest women were vailed. To
 conclude, believers ought at all times to
 honour God as he requires, Moses and Joshua
 were enjoined to put off their shoes in the Lords
 presence; but now the dispensation is chan-
 ged, and as the head in glory excels the feet,
 so doth the ministration of Christ surmount
 the ministration of Moses; and therefore it
 is but equal, that as they honoured God by
 uncovering their feet, so we should adore
 his glorious Majesty by uncovering our heads;
 and

and as we are to reverence our head by
 wearing bonnet before him, so ought women
 to be covered in testimony of subjection to
 their head; and in so doing, the God of
 order will delight to manifest his gracious
 soul-refreshing presence amongst us. But
 withal, Saints of both sexes ought carefully
 to avoid that unseemly sluggish disposition
 of sitting, (or rucking down) in the publick
 solemn duty of prayer, whereby some do as
 they were tempt Satan to lull them asleep;
 which I have often seen to the very great
 saddning of my soul. I am perswaded
 Conscience will confesse, that persons would
 not presume to sit so irreverently before an
 earthly judge, to plead for life temporal, as
 they frequently do before the heavenly judge;
 to sue for life eternal.

It is true, in solitary private devotion,
 we may take liberty with *Elias, who sate pray-
 ing under the Juniper tree, or Nehemiah, who
 sate down in prayer, with tears and fasting*; but
 the more usual way is *kneeling, or groveling*
 (in all humility) with our dying Redeemer,
 laying our selves as low as possible in Jeho-
 vah's presence. The posture most conveni-
 ent, and reverent for publick prayer, is either
 standing, or kneeling. O come, let us worship and
 bow down, let us kneel before the Lord our maker.
 therefore if our publick meeting-place
 afford conveniency, I should prefer this
 humble

Heb. 12:
28, 29.

1 Kin. 19:

4.

Neh. 1. 4.

2 Sam. 7.

18.

Mat. 26.

39.

Luk. 22.

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Dan. 6. 10:

Act. 9. 40.

Mark 11.

25.

Neh. 9. 4,

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Act. 20:

36. & 21.

5.

Psal. 95. 6,

Mat. 26. humble posture of *kneeling*, as that which
 Acts 16. doth manifest our greatest awe, and dread
 24, 25. the powerful and wonderful object of prayer.
 Rev. 15. er. And as for praise, there are variety of
 2, 3. postures found in that high duty, as *sitting*
 1 Sam. 18, 6. *standing, going, or lying in bed*; so that in
 Luke 19. conditions, we may be in a continual readiness
 37. nels to lend up this honourable sacrifice, either
 Psal. 149. at our own Table or Christ's.
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As for that reverent graceful way of
 Mica. 6: 6. *bowing before the most high God*, it hath been
 greatly abused by Parish-worshippers in
 their superstitious adoration towards the
 East, that it is almost buried in oblivion
 amongst true believers; But it is a most grave
 humble, ancient custom, very well becoming
 Christians, in their approaches to the
 Throne of the Great King. Thus that faithful
 Servant of Abraham worshipped the Lord
 in his mysterious (typical) undertaking, to
 obtain a wife for Isaac, and many more of
 the Royal race, have this way manifested
 Gen. 24, 26. the awful dread planted in their hearts to-
 Ex. 4: 31. wards the Holy One.
 Neh. 8, 6.

But lest it should be objected that this
 was only an old Covenant custom, I shall
 produce some new Testament examples; and
 first, of those first visiters of our Saviour's
 Sepulchre, who with holy fear bowed down
 Luke 24: 4, 5. *their faces to the earth*, at that glorious and
 amazing apparition of Angels, who brought

the soul-ravishing tidings of a raised Christ. might also instance in the Apostles, *Paul*, *Act. 9. 4.* and *John*, but it may abundantly suffice that *Rev. 1. 17:* this is the undoubted way of adoration in *& 4. 10.* Gospel-times, seeing the 24 Elders who are round about the Throne, fall down before him that is upon it, and worship him that liveth for ever and ever, and cast their crowns before him; therefore dear Christians, as you desire that God should bow the heavens, and come down to you, Let your hearts engage your whole man, bow and fall down with reverence, fear, and dread before him; onely be sure that your affections be first in motion, without which, your bodily exercise will profit little; but grace having wrought your Spirits into a bending frame, let your bodies be then (in great humility) presented before the Almighty as a living sacrifice, holy and acceptable in his sight, as becometh Saints. And this your due deportment, will have such powerful influence upon those unbelievers who shall sit your assemblies, that (being transformed to the same bowing posture) they will also fall down upon their faces, worshipping God, and report that God is in you of a truth; for nothing does more affect the world (begetting an awful respect in them) then the beautiful order of Saints assemblies.

When the powerful presence and Spirit of Christ, hath so prospered the service of his

psal 31 3.
& 144, 5.

1 Tim. 4.
8.

Rom. 12. 1

1 Cor. 14.
24, 25.

1 Cor. 9. his espousing Ambassador, as to give
2. visible seat to his Ministry, in a through and

effectual gathering, separating & planting
people to his praise, they being by full Com-
munion cemented and incorporated his mys-
tical body, and visible Temple of lively stones.
The planting Preacher must diligently and
wisely watch how the wind blows, that
accordingly he may steer his course. For
now his Apostolical and Evangelical work

1 Cor. 3.
10.

is well nigh finished, having laid the foundation
for others to build upon. It then our ascended
Saviour hath sent down other gifts to nourish
and feed the flock, (as Pastors, Teachers
or Rulers) he must take heed of slighting any
opportunity for planting more gardens, lest
he fall under such rebukes of God, as I have
done, since this admonition was set with

Nos. 13. 13

authority upon my soul; The sorrows of a
travelling woman shall come upon him, he is
an unwise Son, for he should not stay long in the
place of the breaking forth of Children; And I
may truly say, that the chief troubles and
wayes attending my planting employment
have arose from lingering too long in those
delightful gathered gardens of God, where

2 Cor. 16.
8, 9.
Act. 20.
31 & 18.
11. & 22.
18.

my soul loveth, and longeth for. Indeed
there was an effectual door opened at Ephesus
and therefore planting Paul continued preach-
ing in that place three years, and in Corinth
a year and six months; But where his testimony

would

ould not take, there might he not stay.
nd accordingly ought the present planting
inister to proceed, either by a personal
formance of the pastoral employment, or
quent attendance, till the Church be fur-
shed (from on high) with ministerial gifts,
else designing some Evangelist for the
service.

First I do prize it as the highest privilege
nder heaven, when the Lord is pleased to
point and employ the planting Minister
particular *Pastor*, to his loving and beloved
ople, whom grace hath gathered by his
ours into a Temple-state. For such is
e glorious dignity conferred on the Son of
od himself, to be unto all his gathered
ep, a most faithful loving Shepherd, *secu-*
ring his Lambs in his arms, and folding them Isa. 40. 11.
in his bosom, dealing tenderly with them, and
leading them as they are able to go; He that
ade them sheep, onely knows what they
n do or suffer, and will not put them past
eir strength; it is impossible that any nurse
ould have the like endeared natural affe-
ons, as the truly tender mother to the
be begotten and born of her own body,
d nursed at her breasts; Nor may it be
agined, that any *Instructor* should be so
r and dear, as the indulgent *Father* who
ets a people through the Gospel. None can
allenge such an interest in them, for they
are

1 Cor. 4.

15.

- are the *seal* that he is sent from heaven
- Phil. 2. None doth so natural'y care for them, for (generally) others seek their own things, but he who
- 20, 21. is both Planter and Pastor, will gladly spend and be spent for his people; None can so freely suffer for them; Peter and the rest of the Apostles shunned suffering, when the Shepherd, the stone of Israel manifested such love to his Lambs, that he laid down his life; yea and the same Apostles after they became begetting planting Parents, could very freely sacrifice their all for the fruit of their Labours. Paul rejoiced in his sufferings for the Saints; and if at any time they are (like Eve) deceived by the Serpents subtilty, the parent is restless till they be reduced; my little children of whom I travel in birth again till
- Col. 1. 24. Christ be formed in you.
2. Cor. 11. 2. Such Parents do I esteem those planters who do not only beget and bear, but likewise breed and feed the flock; as the Apostles, who stayed a year and half at Corinth (a convenient season both for womb and breasts) and twice so long at Ephesus, till he had acquitted himself of the blood of all men, by ample declaration of all the counsel of God. And such Parents do I account those that see their call clear to be the constant Pastors of the flock which they have
- Gal. 4. 19. folded; as the best Histories do assure us of the Holy Apostle James, the first Pastour of the Church

▲ 8. 10. 26
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Church of Jerusalem, where his sentence was generally received (in that first infallible Council) as the very mind of the holy spirit. Act. 15. 13
19.

O the intire mutual affections that must needs be betwixt such a begetting Pastor, and a begotten People! *The sheep are his own,* Joh. 10. and he will be so far from fleeing if they be in danger, that he will adventure liberty, yea life and all for their good. Let me therefore exhort such sheep exceedingly to prize their own Shepherd, yeilding that double honour as becomes his dignity and their duty; but above all, to admire and magnifie the God of this great mercy, for his faithfull performance of that precious promise, *I will give you Pastours after mine own heart, who shall feed you with knowledge and understanding.* Jer. 3. 15. It is a priviledge that many are deprived of; who are no sooner planted, but their Parent removed; Sometimes by an eminent operation, or powerfull impression; like *Philips removal from Samaria* Act. 8. 25.
and 13. 2. to baptize the *Ethiopian*, sometimes by the lost whispering or impulse of the holy spirit, as in the Church of *Antioch*; *Separate me Barnabas and Saul, for the work whereunto I have called them.* Sometimes by the visions of the night, like the *man of Macedonia* and 16. 9. craving aid of *Paul*.

The Planting Minister must have a special

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eye upon providence, for defect whereof some have smarted; It is meet to reprove that Prophet who being *designed for Nineveh, shall flee to Tarsus.* The people or Church of God must also take heed of too much importunity for his stay, but both planter and people must deny themselves when providence and the Apostolicall gift received, calls to more Publick and general employment; and when the all-disposing Apostle and high Priest of our profession, shall so remove the espousing Minister, he must piously improve all possible opportunities to visit and water his work, especially untill the Lord shall be pleased to provide them Pastors to take care of them. For thus did that chosen vessel (who propounds his practice for our Pattern) *Saying unto Barnabas, let us go again and visit our Brethren in every City where we have preached the Word of the Lord, and see how they do; and when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed.* Such then ought to be the care of all the faithfull founders of Churches, and if by speciall employments, or imprisonment, they are prevented of performing this necessary service in person, there must be (in the third place) some Evangelist engaged in the

Phil. 4.9.

A8. 15. 37.

A8. 14.
23.

the exercise of his office.

For thus was *Timothy* employed at *Ephesus*, and *Titus* in *Crete*, as it is written, For this cause left I thee in *Crete*, that thou shouldest set in Order the things that are wanting, Tit. i. 5.
and Ordain Elders in every City, as I had appointed thee.

Here are two great duties incumbent upon the Evangelist; the first to set in order the things that are wanting, the second to ordain officers; If then there be no Pastour in the Church, he must perform the Office of a Pastour (and so of Teacher and Elder) till the Lord make such provision. Yea if Deacons be wanting, he must diligently Serve Tables, as did the first Apostles. Act. 6. But when Elders or Deacons are once ordained, he may no longer meddle with any of their Offices, unless he be thereunto desired; And for the orderly proceeding in these weighty affairs. I shall in the strength of the spirit of truth, in Scripture evidence, make naked and plain demonstration of the proper service of the Planting or watering Minister, in ordering & disposing of Officers; which will lye chiefly,

1. In his advice about election.
2. In his Solemn Ordination.
3. In his faithfull resignation.

First he must observe with all possible diligence, what gifts Christ hath imparted to his spouse, and accordingly he must call up-

on the people to their proper duty of Election; And seeing the Deacon is usually the first Officer that Christ bestows (as being the first that the Church needeth, whiles the planting Minister is amongst them) I shall begin with him, as did the first pretious spouse in Jerusalem.

The Deacon.

- Act. 6. 2. 3.** *It is not reason (said those first faithfull founders) that we should leave the word of God and serve Tables; Wherefore Brethren looke ye out among you Seven men of honest report, full of the holy spirit and wisdom. This place doth so plain'y put the power of Election into the people, that I should but light a candle to the Sun in presuming to enlarge upon it; Wherefore I shall rather weigh that wisdom which is required in our Deacon for his worthy work. Instead of that Light and treacherous temper which is notorious in the Prophets of the Nation, he must be grave, not double-tongued, much less double-handed, but administer the treasure wherewith he is entrusted, to those proper persons, and speciall uses, for whom and which it is designed; he must not be given to much wine, for that will cause him (probably) to frequent such company as may endanger the withdrawing of his affections from his duty, and then it will not be long before he will grow weary of his high Office*
- First his Election.**
- Second his Qualification.**
- Zeph. 3. 4.**
- 1 Tim. 3.**

Office, if not of his holy profession; There must be special care that he be not greedy of filthy Lucre, for the man of God must flee these things, or else God will flee from him; He must hold the myserie of the faith in a pure conscience, not apt to be shaken with strange doctrine, for he is one of the Seven Pillars of wisdoms house, and must be immoveable. And being thus replenished with the holy spirit and wisdom (and therefore Orderly Elected by the Church) he presently takes charge of her stock, and must faithfully serve all her tables; for he also must first be proved, before his ordination, but how long or little time he is to be upon his probation, is wholly left to the prudence of planters and people, who must also have a special eye to his relations, how he (who is to have charge in the Church of God) doth order the affairs of his family (if at least he be the Master of a family, which I suppose is not essentially necessary, though very comely and convenient) He must have no more but one wife, at one time, and shee must be grave, no slanderer, but sober, and faithfull in all things; For indeed she may be a n stable help to her husband, as those worthy women were to the Apostle, In visiting the sick, teaching the young women, assisting them in baptisme, and her husband in preparing Elements and other furniture for the Lords Table, as I have

1 Tim. 6: 11.

Pro. 9. 1.

Thirdly
his Probation.

Phil. 4 3:

Tim. 2. 4.

seen in some worthy women, they must rule their Children and their own houses well.

Fourth
his O. di.
nation.

Act. 6. 2,
3. 6.

Fifth the
Apostles
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Num. 4. 8.

1 Cron. 9.
32.

Sixth the
Deacons
Ministra-
tion.

And being found blameless in these things, I judge there should be as little delay as may be, to put our Deacon in complete possession of his Office, by Solemn Ordination, which upon the Election and presentation of that first famous Church of *Jerusalem* was presently administered by the Apostles; for it is properly their work to ordain, as it is the peoples to elect; As soon then as the Church had elected the first seven Deacons, they set them before the Apostles, and when they had prayed, they laid their hands on them, and therewithall resigned the whole work of serving Tables; which is the proper Office of the Deacon whereunto he is appointed: Whatsoever Tables therefore are to be attended in this Gospel Temple, must be carefully performed by the Deacon, whether the Lords Table, the Ministers Table, the Poor, the widows, the strangers Tables.

First for the *Lords Table*, As the Priests of old furnished the Table in *Moses* house, with *Cloaths*, vessels, and *shew-bread* upon the *Sabbath*, So must the Deacons do in *Christis* house. This service was supplied by the Apostles, until Deacons were ordained; for at the very first institution of their pure Communion, the Apostles (though ignorant

rant hereof) were employed by our Lord to make ready not onely the Passeeover, but the bread and wine whereof he instituted this ordinance ; O Deacons ! if so great a King as David, esteemed it an high dignity to be a *door-keeper in the house of God*, unto what a good degree have you attained, to attend the table of the Lord, and to Minister about the wonderful mysteries of his body and blood ? This first part of your holy employment should make the rest of your office seem easie.

2. The Deacon must not disdain to serve the Ministers Table, seeing he lives honourably upon Christs Ordinance, for *Christ hath ordained that they which Preach the Gospel, should live of the Gospel* ; This part of our Deacons duty, was performed to Paul and Barnabas, of whom it is recorded that they had also John to their Minister.

1 Cor. 9.
Act. 13. 5.

The Deacon must diligently attend the poor's Table, and have special care that the widows be not neglected in the ministration of what provision he may procure for them. He must see that the Church be not forgetful to entertain strangers, that he may have like commendation as the well beloved Gaius. I apprehend the Deacon to be the meekest man for conducting Ministers or other eminent Christians on their journey; As also for the going upon any honour-

Heb 13. 2.
3. ep. Joh. 5. 6.

able message for the Church, especially for the relief of the poor Saints; For this was the high praise of that precious Phebe, who was not (Simply) a servant, as it is translated, but (*διδασκαλος*) *A Deaconesse of the Church at Cenchrea*; she having been a succourer of many, & particularly of the blessed Apostle Paul. I am not able to determine whether she were the wife of a Deacon; But that she was a Deaconesse of the Church, is undoubtedly clear; and therefore the office of a Deacon is not confined unto Males onely; Howsoever, this is undeniable, that all which may be prudentially concluded to come under the service of tables (appertaining to the Church) is properly the Deacons office; which whosoever useth well, doth thereby purchase to himself a good degree, and great boldness in the faith, which is in Christ Jesus; And is capable of any higher employment as God shall be pleased to furnish him with gifts; Like as Philip (one of the seven) was afterward advanced to that Office an Evangelist, & planted the Church of Samaria; our Redeemer hath eminently dignified the office of a Deacon, in conferring the first crown of Martyrdom upon that glorious Stephen, who was the first that ever was ordained. The duty of the Deacon consists generally in works of mercy, and there-

1 Tim. 3.
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Act 8.5.
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therefore the Lord perswade him to serve all the Tables in his holy house, readily and chearfully, according to that Apostolical precept, *He that sheweth mercy, with chearfulness, for the Lord loveth a chearfull giver*, and will as chearfully shew mercy to him in his greatest need, when (with that first Deacon) he shall resign up his office and life together, with *A Lord Jesus receive my Spirit.* Rom. 12. 8
2 Cor. 9. 7
Act. 7. 59.

When a people are orderly gathered and espoused, they are a true Church, though they want officers; as he is a real man that hath neither hand nor eye, but he is not a perfect man without both; wherefore the spouse that is duly advanced upon the former foundation Principles, being upon her high design of *pressing on to perfection*, although she have obtained an ordained Deacon (as her hand, yet) she cannot account her state compleat, while she want's an eye to oversee the body; and truly if she have long continued so defective, it administers matter of mourning, while there is none to guide her among all the Sons whom she hath brought forth, neither any that taketh her by the hand of all the Sons that she hath brought up; for either she is slothful in not improving her talents (when bestowed) or else her gifted members flee from her, to follow after offices or other advantages.

So

Isai. 51. 18.

So soon then as her Saviour shall vouchsafe such a measure of gifts to any of his gracious members, or by his providence shall cast in some to reside with her, enable to take charge and oversight of all her weighty affairs; she (if sluggish) must be roused to set upon her duty of *Election of Elders*; as I have already shewed concerning Deacons. For she is a free woman, and must not have Pastors imposed upon her (like the Lording oppressours of Parishes) but freely make choice of

The Elders.

First general his qualification.

And that she may not be deceived in this weighty service; The planting or watering Ministers duty is to set in order before her the necessary ornaments and abilities of such an officer. As first his readiness and willingness, for though he be base in his own eyes, as to cry out (with the Prophet) *wo is me for I am undone*, yet the warmth of that living coal laid upon his lips, will so enflame his soul, that (seeing Christ employs such base empty nothings as he is) he will freely resign himself saying *Here am I, send me*. He must not hang back like hypocritical Saul, *hiding himself amongst the stuff*, but (like the Elders of Israel) offer himself willingly; for, *this is a true saying, if a man desire the office of a Bishop he desireth a good work*.

Gal. 4. 26.
31.

Isai. 6. 5. 9.
1 Cor. 1.
27. 21.

1 Sam. 10.
22.

Judg. 5. 9.
1 Tim. 3.

Observe Christians; your right Elder
 seeks not after dignity, but to perform
 his duty, both to Christ and you; he that
 merely desires the office of a Bishop, desires
 not a good office onely but a good work;
 desires an Elder worthy your Election, that
 has more desire to serve you, then to be
 over you; according to that injunction
 of our Lord Jesus, *whosoever will be chief*
among you let him be your servant.

Mat. 20.

26. 27.

1 Tim. 3. 2

1. *A Bishop must be blameless, Irreprehen-*
able, one whose conversation cannot be
proved; He is by the Law of Christ al-
lowed one grave, holy and faithful wife;
and if the Popes Canon did not contra-
dict this, he could not be that Antichrist,
teaching the Doctrins of Devils, whose Bishops
are forbidden to marry, one of them being put

1 Tim 4.

1. 2.

Rule over many Benefices; But Christs
Bishops enjoy the honourable estate of
widowhood, and many of them appointed for
the true Church, as I shall shew after-
ward. He must be vigilant or watchfull over
his flocks, which is a task impossible for
Episcopal Prelates that are set as Lords over
many scores of Parishes whose spiritual
condition they are utterly ignorant of; our
Bishop must be sober in the frame of his
spirit, in his habit, and in his diet, for he
is upon a race for an incorruptible Crown, and
therefore must be Temperate in all things: He
must

1 Cor. 9.
25.

must be of good behaviour, very affable, & courteous, with such modesty & gracious gravity as engageth all to reverence and honour him. He must be given to hospitality, open-hearted and open-handed to the extent of his ability. Every Bishop must be apt to teach, according to his gift and office; then certainly Baby Bishops are not of this order. for they are unwapt to teach, that Queen Elizabeth can say, when she made a Bishop she spoiled a Preacher; If Paul were now living he would plain with them, I wist not Brethren that these are the Lords Bishops. Indeed they are Lords themselves, and utterly unfit to serve the poor sheep of Christ. But to proceed, a Bishop must be no wine-bibber, but richly replenished with the pure spirit; He must be no striker, or fighter, for the weapons of his warfare are not carnal, like Popish Bishops, who have none other Character to discover them, but the force they put upon Gods people, compelling them, not by the powerful persuasions of Christs gospel, to convert and save their souls; but by the painful punishments of Antichrists Law, to destroy their bodies by penalties, imprisonments, and other punishments.

Godly Pastors are patient patterns, self willed, nor brawlers, but beseeching Ambassadors, loving the good, and bearing long with the infirmities of Christs Lambs, and

a Spirit of meeknesse, striving to restore Gal. 6.1,2.
 as are faulty; but if infirmity turns to
 inacy; they can (and must) alter their
 b like innocency, into a Lyon-like Ma-
 , and exercise that authority which
 hath put upon them for the suppression
 n, and saving of souls. Christs Bishop
 not be greedy of filthy lucre, like those
 herds the Prophet complains of, who
 be fat, and cloath themselves with the wool, Ezk. 34.
 need not the flock; covetousnesse and ambi- 3,4.
 are the notoriously visible Clergy-cor-
 rions; whereas Christs Ministers can truly 2 Cor. 12
 I seek not yours but you, and will gladly 14,15.
 d and be spent for you. But because self
 ost stepping in, and the root of all evil so
 to be thoroughly pluckt up, it is struck
 twice in one Text, wherein our Bishop
 onely forbidden greedinesse of filthy
 e, but so much as the love or desire of 1 Tim. 3.
 , (as the Greek *ἀφιλαργυρία* signifies.) 3.
 must be one that ruleth well his own house,
 ng his Children in subjection with all gra- 1 Sam. 2.
 It was Eli's inoulgence that ruined 22,&c.
 family, while Josuahs resolution remains
 pattern to posterity; As for me and my Josh. 24:
 we will serve the Lord; it is a sad sign of 15.
 iders insufficiency, when his Children &
 ents are not kept in subjection; For if a
 know not how to rule his own house, how shal
 ke care of the Church of God? He must not be
 a Novice,

Tit. 1.9.

1 Tim. 1.7.

cap. 3.7.

2. His
Election:

a Novice, that is, nor newly sown, or planted, or gratted in the garden of God, but rooted and grounded in love, and established in the truth, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gain-sayers; for if he desire to be a Teacher of the Law, understanding neither what he says, nor whereof he affirms, he will soon be lifted up with pride, and fall into the condemnation of the Devil. Moreover he must have a good report of them which are without. It is an excellent report if he be reputed an in-offensive, honest, courteous neighbour, ready and willing to do what good he can; onely (that is) an Anabaptist, a Jew, a Sectary, or Fanatique; If they can accuse him in nothing but the worship and Law of his God, he may rejoicingly determine, with David to be (this way) more vile. Happy is the Congregation who can find amongst their persons so qualified as is here required, for they need none other endowments; here is not one word of any such gifts as Tongues, Miracles, which is so much affected by many nice Professors.

When once Disciples are thus completely accomplished, the Church is to make her speedy choice of them, as being signally designed by Christ for her special service: And that she may be happy and blessed in her choice

voice, she must (like unto that Primitive
house) call upon God by humble and
any prayer, to shew whether he have in-
chosen such persons to be her over-
be hers.

And if she be fully satisfied, and all scru-
s and objections fully answered, the Bre-
ren must solemnly signifie their unanimous
ction, (as before I have shewed concerning
acons) for it is the priviledge of the people
take whom they find fit, (or fittest) and
him up for their watchman; And this their
voice is to be made in the most solemn
anner that may be, which I humbly con-
fide, is by the Brethrens standing up (while
e person to be elected is by name pro-
ounded) every one *lifting up or stretching*
the hand, which is the true signification of
the word *Χειροτονεω*, (*Act. 14. 23.*) which
they translate *ordained*, but it is by the suf-
age, or general consent of the Church,
manifested by lifting up of hands, and so the
ord in the Passive voice, (*2 Cor. 8. 19.*) *chosen*
the Churches.

After this orderly election of Elders in
neral, there is need of a notable spirit of
cerning in the planting or watering
nistry, to observe the special gifts where-
Christ hath fitted them for the distinct
airs of Pastor, Teacher, and Ruling Elders;
though all of them are Bishops, Pres-
byters

Acts 1. 24.

Ezek. 35.

Acts 14.

23.

3. His special qualification.

biters or elders (which are one and the same) yet each may have his proper gift, according to the good pleasure of God, *who divideth to every one Severa'ly as he will;*

1 Cor. 12. If then he have enriched the Church as he
11. & 1.7. did the *Corinthians* (*who came behind in no gift*) all the skill and care must be to design each to his proper employment; One is fitted for instruction and information, another's excellency lies in application, a third is more exact in caution and reprehension, and according to these abilities, so must they be wisely disposed, and first of

The Pastor.

The same ascended Saviour who hath
Ephes. 4. *given Apostles, Prophets, and Evangelists,* to
11, 12, 13. gather and plant, hath also as freely bestowed Pastors, and Teachers, to nourish, dress, and weed his garden; continuing all of them together, for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ, *TILL we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

If then the pure Spirit have divinely inspired any Disciple with Grace, and Gifts, bowels of compassion, and endeared affections, even naturally solicitous of the flourishing of Christs Flock, Extending his Arms to help and embrace the ten-

der Lambs, and opening his bosom to nourish and cherish them, with a *Jacob-like* skill, and *Christ-like* care, and consideration, gently driving and leading, as the faint and feeble are able to bear; Let both planter and people know assuredly, that here is a *Pastour* after Gods own heart, most signally designed and sent from Heaven, to feed them with knowledge and understanding, and therefore they cannot but with all thankfulness admire this precious special gift of God, and having affectionately and solemnly elected him, The planting or watering Minister, is to appoint him to that proper pastoral Office, for which he is furnished, to try how the good Spirit will enable him to improve his abilities, in leading and feeding the Flock.

Gen. 33. 4.
Isa. 4. 11.

Jer. 3. 15.
& 23. 4.

4. His
Probation

For while direction is given us concerning Deacons, (*let these also first be proved*) it plainly implies a just trial, and convenient proof, of the Elders before mentioned. For Pastours are but men, and may miscarry, yea some Pastours have become brutish, and so strangely degenerated, that instead of nourishing, they have destroyed the Lords Vinyard, troden his pleasant portion under foot, and made it a desolate Wildernesse.

1 Tim. 3.
10.
Jer. 2. 8.
& 10. 21.
& 12. 10.

But wo unto such Pastours; for the Lords hand hath been heavie against them, and

& 22. 1, 2.

Tim. 5. 1.
22.

to prevent the like, is the Evangelist enjoined to *lay hands suddenly on no man*; But let the people have experience of the Pastours deligence, and the Pastour prove the peoples obedience, before he be thoroughly engaged by solemn Ordination.

The apostacy of some Pastours, may no more dissuade the sincere single hearted servant of Christ, from this pastoral employment, then the back-sliding of some Disciples may discourage Christians from Gospel obedience; Neither may the sence of his own insufficiencie detain, or deter him from his necessary duty; But though he suppose *himself a Child*, as did *Jeremy*, yet he must so depend upon divine aid, as (with that Prophet) he may appeal unto God; *As for me, I have not hastned from being a Pastour to follow thee*: wherefore leaving him upon the proof of his Pastoral abilities, I shall next attend

Jer. 1. 6.
with 17.
16.

5. Their
several
Functi-
ons.

The Teacher.

If the Lord have enriched any of the elected Elders with a gracious inclination to search into the Divine mysteries of the Gospel, so that he be found full of the treasures of the Spirit, according to that promise; *He shall teach you all things, and bring all things to your remembrance whatsoever*

John 14.
26.

ver I have said unto you ; and that his parts and abilities, to dispence these deep things of God, be proportionable to his knowledge ; We may be fully assured that God hath determined this Vessel of Honour to be a Teacher, for the instruction of such as are ignorant, and information of all, in those breadths, and lengths, and depths, and heights of the everlasting love of God in Christ.

Let none mistake me, while I plead for Parts and Abilities, as though I were sending them to the Universities, for one who hath purchased Arts and Sciences, for though I do highly value learning in a truly through-spirited Believer, yet few such are found in Academies ; The true Gospel Teachers must be taken from those Teats, which yield little nourishment for new-born-babes. *Whom shall he teach Isa. 13. 9?* Knowledge ? *And whom shall he make to understand Doctrine? them that are weaned from the milk, and drawn from the breasts.* The highest degrees of those so much admired Nurseries of Learning, do but usher persons into the seats of the Pharisees, teaching for Doctrines the Commandments of men ; If ever any of them prove Teachers in Gods Temple, he had need cry earnestly (as sensible of his ignorance.) *That Job 31. 7* which I see not, teach thou me, if I have done *22.*

iniquity, I will do no more ; And truly God stands engaged to become a Tutor to such a Teacher ; call unto me, and I will answer thee, and shew thee great and mighty things which thou knewest not.

Jer. 33.3

Tis sweet sustenance when a Teacher can truly say, I will teach you by the Hand of God ; for theres none teacheth like him.

Job 27.11
& 36. 22.

Thus did that blessed planting Apostle glory, my Speech and my Teaching was not

1 Cor. 2.4.

with enticing words of mens Wisdom, but in demonstration of the Spirit and Power. An

electd Elder thus qualified, ought to be put upon tryal as a Teacher, in the house

of God, where the Saints must receive his Doctrin dropping as the Rain, and his

Deut. 32.

2.

Speech distilling as the dew, as the small Rain upon the tender Herb, and as the showers upon

the Grasse. In the mean time, I shall make the best discovery I can of

The Ruler.

The Lords Method in ordaining Elders for antient Israel, was to take of the Spirit which was upon Moses, (the Typica

Numb. 11.
17.

Mediator) and put upon them. Now if so

much of the Spirit of Jesus (the true Mediator) be put upon an electd Elder, a

1 Thes. 5.

12, 13, 14.

2 Thes. 3.

11. to 16.

Tit. 3.10.

to invest him with authority and discretion, courage and resolution, to warn the unruly, admonish the disorderly, and reject the rebellious, we may rest confident that the

is a Ruler furnished by the Spirit, to joyn in taking charge and over-sight of the Flock, who by these three sorts of Elders may be thoroughly compleated as a chaste Virgin for Christ. For first, the Pastor (whose own the sheep are) *leads them into green pastures by the still waters of the Teachers doctrine; whose proper gift and office is, to inform their understanding in the pure Mysteries of the Gospel; As in case he teach of the Natures and Offices of Christ, in the forenoon; the Pastor may apply the Doctrine (after noon) by putting the flock upon proportionable duties. As thus, if Christ be their Prophet, they must be his Disciples, learning all, and only what he teacheth. If Christ be their King, they must be his Subjects, obeying all his Laws, and Ordinances. If Christ be their Priest, then they must be his Sacrifice, offering all they have and are, to his service; unto which duties the painful Pastor doth affectionately exhort them, administering the choicest consolations as the promised recompence of such Obedience; The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.* Psal. 23. Isa. 33, 22.

When the Doctor hath faithfully discharged his duty in teaching, and the Pastor hath piously performed his part by

application; then must the Ruler (with a watchful eye) observe the flock, that *their* Phil. 1. 27. *conversation be onely as becometh the Gospel*, administering a word of admonition, or caution, as he sees occasion, and drawing forth the weapons of our warfare, in case of obduracy.

In a word, the Pastor and Teacher are to lead, and the Ruler is to follow the flock, and see that they keep their ranks according to their Leaders direction and example. And thus, *as every man hath received the gift, even so are they to minister the same one to another, as good Stewards of the manifold grace of God*; each of them exercising his proper gift, that to the flock may be nourished, and peace with amity and order preserved, within those beautiful Courts, where the God of order delights to dwell. Wherefore the counsel of the Apostle shall be my conclusion (of this description of elders) *Having then gifts, differing according to the grace that is given to us, whether Prophecie, (that is, the Prophets gift) Let us prophecie according to the proportion of faith, or Ministry. (in general appertaining to the Apostle and Evangelist) Let us wait on our ministering, or be that teacheth, on teaching, that's the Doctors duty, or be that exhorteth, on exhortation; that's the Pastors place. Then follows the flock, which Christ expects should be fruitful in all good works: Wherefore*

1 Per. 4.
10.

1 Cor. 14.
33.

Rom. 12.
6, 7, 8.
Acts 6. 4.

faith

saith the Apostle, *He that giveth let him do it with simplicity, or liberally.* Now follows the Ruler, of whom this is required, *He that ruleth, with diligence;* and lastly the Deacon: *He that sheweth mercy with cheerfulness.* Here (as in a glasse) you have the Temple of God in open view, with the Officers of Christ, both for planting and nourishing.

And for the more comfortable managing and ordering their high and honourable affairs, the Lord hath added certain *helps*; 1 Cor. 12. which are not distinct officers (no more then 28. those miracles, (powers or virtues) and gifts of healing, which belong to the Elders of the Church) but by helps I understand, assistants of both sexes; namely, such able active Brethren and Sisters, as have hearts and hands to help and assist the Apostles, Elders, and Deacons, in visiting the sick, admonishing offenders, entertaining strangers, and conducting them on their journey, aiding about Baptism, the elder women teaching the younger, with sundry other offices of love and service, wherein active members may be notable helps unto Christs Ministers.

Such helps were the famous Clement, with those worthy women whom the Apostle calls his fellow-labourers, whose names are written in Phil 4 3: the book of life. Such an assistant was that eloquent Apollos (before he was engaged as

Acts 18.
27.

an Evangelist) who helped them much which had believed through grace; such also were that oft mentioned serviceable couple (who deserve a perpetual memorial amonett the Saints thus saluted by Paul.) Greet Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks; the like helpers were Urbane, Gaius, the honourable widows, and many more, unto whom the members ought to submit, yielding all due reverence, I beseech you Brethren, ye know the house of Stephanas that it is the first fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints; that ye submit your selves unto such, and to every one that **HELPETH** with us and laboureth. Here's choice encouragement for such as have hearts to help.

Rom. 16.
3, 4, 9.

1 Tim. 5.
3, 5, 10.

1 Cor. 16.
15, 16, 18.

6. The Elders ordination.

I now proceed to the elected Elders ordination, whose time of tryal is left to the prudence of the Apostle, or Evangelist; which they may either delay or hasten, according as providence shall either detain, or remove them (to some other planting or watering work) Indeed I know no just ground for them to continue any longer in a Church blessed with such gifts of Pastor, Teacher and Ruler, then may suffice to settle them in their places; when therefore just proof is made of the Elders abilities and faithfulness (all objections on every hand being removed)

moved) a solemn day must be designed for
 the whole Church, (as many as may possibly
 appear) to humble themselves before the
 Lord *with fasting, and to be earnest in prayer,* Acts 13.3.
 for his blessing, Spirit, and presence, in this
 special undertaking, wherein the weal or wo
 of the Disciples doth much consist. A solemn
 day for fasting (determined by God him-
 self) is from *even to even*, that is, from Sun-
 set to Sun-set, and towards the close of the
 exercise, (if no obstruction deter or hinders
 the work) the Brethren may signify their ap-
 probation of the Elders (whom they have
 elected) by lifting up their hands; And the
 Elders (being demanded) ought one by one
 to declare their free and willing acceptance
 of the office (whereunto they are qualified
 by Christ, and called by his Church) for it
 is not in their liberty to deny, but their duty
 to embrace the charge of *feeding the flock of* 1 Pet. 5.2.
God, and taking the oversight thereof, not by
constraint but willingly, not for filthy lucre, but
of a ready mind, And all things being thus
 cleared, the Apostle or Evangelist (taking to
 his assistance such Ministers, helps, or chief
 Brethren, as providence may afford) doth
 solemnly seek the Lord; and with due reve-
 rence, they all *lay hands upon the Elders,*
and in the powerful Name of our Lord Je-
sus Christ, bereby separate them to those di-
stinct offices of Pastor, Teacher, and Ruler,
where-

whereunto his gifts and grace hath qualified and enabled them.

O the heart-workings and affectionate breathings of these new ordained Elders towards Christ, who hath thus highly honoured them; towards the Planting Ministers who have hitherto assisted and ordained them, and towards all the members who have joyntly elected and approved of them; Oh! the thankful and joyful frame of Spirit, now possessing the People, blessing God for so enriching them with Elders of their own, and crowning them with this dayes signal mercy, ever to be remembered; Their souls are now linked in love and reverence, not only to the Ministers who have planted and watered them, but now in speciall to their own Elders whom the holy spirit hath ordained over them.

Seventh
the A-
postles
resignati-
on:

Tit. 1. 5

Hitherto the Apostle or Evangelist hath been concerned in exercising the Authority of Pastor, Teacher and Ruler, but now (upon their Solemne ordination) he must wholly resign up the *exhorting work* unto the Pastor, the *instructing work* unto the teacher, and the *admonishing work* unto the Ruler; if the Church be enriched with all these gifts from God; but if a Pastorall gift should be wanting, it must be supplied by the Planter and waterer (while he stayes) and likewise that of a Teacher or Ruler, or whatsoever is wanting, yea though the Church should be complet

complete in all her officers, yet is he bound to assist any of them, if desired; As the Pastor in exhorting, the Doctor in teaching, the Ruler, in admonishing, and the Deacon in distributing; whatever he is called unto, he is to do it *with all Authority*; only Tit. 2.15. he may not intrude upon any of their offices.

For to what purpose should Deacons be ordained, if the Apostles should still attend the serving of Tables? or to what end should Elders be engaged, if the Evangelist should yet enter upon their special charge? It were ridiculous for a Mayor or Justice to engage a Constable by oath, and yet either of them still to perform his office; yea it is unsutable to the King himself; (After any man is engaged as Mayor) to enter upon the particular Government of the City, unless the Sword, Mace &c. be surrendered.

The authority of *Moses and Aaron* was very great, yet when the Levites had their proper places appointed, and their special charge about the Tabernacle disposed, it had been dreadfull intruding into their Offices or places, as for instance; *The Ger-* Num. 3.33
& 4.25,
sonites were appointed to *Pitch behind the* 26,27.
Tabernacle Westward, and to carry the Cur-
tains, the Coverings, the Hangings and cords
thereof, by the appointment of Aaron, whose place Nu
was before the Tabernacle eastward, and to 38.
take

take charge of the Sanctuary; Should Aaron (who was chief) have presumed upon the place or carriage of the Gershonites, undoubtedly it had highly provoked the Lord.

- Even so hath the same God set each Officer
- 1 Cor. 12. in his Gospel Temple, appointing unto each his
18. to 29. proper place, to this very end that there
should be no Schism or Division in the Church,
wherefore if the eye shall say to the hand I
have no need of thee, it breeds confusion in
the body; If the Apostle or Evangelist
shall usurp the Office of any Elder or Deacon,
he manifestly makes a Schism in the Church,
1 Cor. 14. and provokes the God of Order to withdraw
13. his spirit and presence, leaving them to con-
fusion. It is the Office of the planting mes-
senger and Minister to conferre the Auth-
ority of Christ upon Elders and Deacons;
The Scripture is undeniably convincing
(which is directed to an Evangelist) The
2 Tim. 2: things that thou hast heard of me among many
2.2. witnesses, the same commit thou to faithfull men
who shall be able to teach others also; Now cer-
tainly he cannot esteem Ordained Elders
either faithfull or able, if in stead of committing
trust unto them, he shall wrest it from
them; Tis the undoubted duty of general
Officers to stand by, assist, and maintain the
Authority of Elders, unless they forfeit their
places, by neglecting their duty, and then
they are with all due respect, to be admoni-
shed

1 Tim 5.
1.

shed
which
fulfil
22
Gods
as I
wite
Psal
3
or c
charg
yet p
teach
word
thy s
Auth
they
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shed; say to Archippus, take heed to the ministry which thou hast received in the Lord that thou fulfil it. Col. 4. 17.

2. If they Rule with rigour, Lording it over Gods heritage, or commit open gross Sin, such as Bigamy (that is having more then one wife) drunkenness or the like, Rom. 2. 21. 22. Psal. 50. 16, 17, 18, 19, 20. Ezek. 34. 4. to 11. 1 Pet. 5. 3.

3. If they teach any erroneous doctrine, or consent not to the truth, they must be charged not to teach such Doctrine, and if they yet persist, the rule is plain; If any man teach otherwise, and consent not to wholesome words, he is proud, &c. From such withdraw thy self; Theres no intrenching upon their Authority which is committed unto them, till they Sin it away openly, nor then, till it be orderly taken away: if they violate the Law, and put no difference between the holy and profane, but permit vile persons (Old leaven) to defile the Churches communion; for these, or any other open gross sins, the Evangelist is directed concerning such Elders; Them that sin rebuke before all (yea and so rebuke them) that others also may fear; I charge thee before God, and the Lord Jesus Christ, and the Eleit Angels, that thou observe these things without preferring one before another, doing nothing by partiality; And after such admonition, if they remain obstinate, their talent of honour and Office must be taken from them, and themselves rejected. 1 Tim. 1. 3, 4, 5. Ezek. 22. 26. 1 Cor. 5. 1 Tim. 5. 20, 24. Mat. 13. 12. Luk. 8. 18. Ezek. 34. 10. and 44. 10. to 17. This

This is Gods way to contend with degenerate Elders, but not to usurp their Office or honour, such as strive for Authority, regard neither the Authority of Christ or comfort of Christians; and must of necessity cause rents and Schisms, which will fall heavy where its found.

- Act. 15. 2. Whentoever the Elders or Deacons shall desire assistance, then ought the ordaining Minister to *speak* as a Teacher, *exhort* as a Pastour, *rebuke* as a Ruler with Power, and till then he may no more assume to himself any of these Offices, then the Office of a Deacon, which the Apostles would not intrench upon after they had committed that charge unto them, but gave themselves continually to the Ministry of the Word and Prayer, (in order to converting of Souls); Notwithstanding, when Apostles and Evangelists were earnestly intreated, they did take upon them to Minister relief unto the poor Saints (which is the proper Office of the Deacon) but not without much intreaty ; So loth were they to intrude into any Office which was committed to an other ; For my part I know not how Timothy could commit the care and charge to the Pastour, Teacher or Ruler, if himself had still retained their offices in his own hand.
- 2 Cor. 8. 3. 17. &c. As for the Elders that Rule well, they are to be counted worthy of double honour, especially

Thers
dignitye

(the

(the Pastor and Teachers) who labour in the word and doctrine, they are all Bishops and Presbyters (for thats one and the same office and dignity) Elders are Bishops, and Bishops are Elders: not one set over another, nor over many Churches, but many in one Church; They are to be revered as Fathers; There is no Scripture warrant for private members to term them Brethren; The Apostle calls Epaproditus, my Brother, but your Apostle or messenger; The order in that initial ble Counsell is (without doubt recorded for our learning, to give unto all their due honour and title by which Christ hath distinguished them, the Apostles and Elders and Brethren; And if such example be not sufficient, take a plain precept (whereby believers are bound to holy reverence and all due respect.

Let a man so account of us as Ministers of Christ, and stewards of the misteries of God, Moreover it is required in stewards that a man be found faithfull; Now instead of intrenching upon their Authority, the planting or watering Minister is to press the people (while he continues amongst them) to all due obedience and submission for the Lords sake; and we beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake, and be at

1 Tim. 5.

17.

Act. 20. 17

28.

Tit. 1. 5.

7.

Phil. 1. 1.

and 2. 25.

Act. 15.

23.

1 Cor. 4.

1. 2.

1. Thes. 5.

12. 13.

at peace among your selves.

Indeed the Saints present peace and future felicity doth exceedingly depend upon their reverence and Obedience to their Bishops (or Elders) according to this Apostolical Doctrine; Obey them that have the rule over you and submit yourselves, for they watch for your Souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you; O that Christians would be carefull of such observance, which is of such mighty concernment and I humbly beseech and exhort you the reverend Pastors, Teachers and Rulers, that the consideration of your high dignity (wherewith Christ hath invested you) may endear you to his beloved Lambs, so as to discharge that great duty which you owe unto them; And if the Pattern of the great Shepherd of the Sheep may be prevalent with you, it must engage your heart to be frequent in Prayer for them, bowing your knees (with that blessed Apostle) to the Father of our Lord Jesus Christ, that they may flourish abundantly under your charge; And with that pious Epaphras labouring fervently for them in prayers, that they may stand perfect and compleat in all the will of God. And this will engage the flock (as the faithfull discharge of their duty in prayer for you.

Heb. 1. 13.
17

Their
duty.

Joh. 17. 9.

Eph. 3. 14

1. Praying.

Col. 4. 12.

Eph. 6.
18, 19.

2. Next unto prayer for them, you must be very diligent, in watching over them. If the people of the Land take a man of their coasts, and set him up for their watchman: <sup>2. Watch-
ing.
Ezek. 34.
2, 3, 4, 5, 6.</sup> If when he seeth the sword come upon the Land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head; And the watchman is free; But if he neglect his duty, and a Lamb be lost, his blood (saith the Lord) will I require at the watchmans band; the whole Eldership must therefore be very vigilant (for they are all but one eye, & if the eye be single, the whole body shall be full of light, but <sup>Mat. 6.
2. 2. & 23</sup> if the eye be evil, the whole body shall be full of darkness; whensoever then the Church is in darkness and distresse, it is certain the Eldership is not single-eyed; and therefore all the evil that is found in the *Asian Churches*, is charged upon the Angel, (that is the Eldership: As he is also commended ^{Rev. 2. & 3} for all that is good amongst them. Wherefore thou honoured Angel (or Presbytery) who art entrusted by Christ with the oversight of souls, Be thou diligent to know the state of thy Flocks, and look well to thy herds; as those thou must give account of; wolves in sheeps clothing will be very busie, with- <sup>Pro. 27.
23.</sup> in and without, Therefore watch; The

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whole

- whole duty is thine, *The special Episcopal care and charge is* (by the Apostle and Evangelist) **COMMITTED** unto thee, **Act 20. 29** Gal. 1. 8. *If grievous wolves shall enter in among you, not sparing the flock, stand you upon your guard; and though they were Apostles or Angels, from heaven, let them be accursed; If of your own selves any shall arise, speaking perverse things, to draw away Disciples after them, yet look you to your charge; and mark them that cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them; For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the heart of the simple; yet let not this discourage you from calling forth such as are gifted and enabled for publike prayer or prophesie; for where Christ hath light-*
- Mat. 5. 15** *ed a candle, it is your duty to advance it in the Candlestick, that it may give light to all in the house. It will be your wisdom to encourage such as (like the Apostle) do*
- 1 Cor. 2. 3.** *exercise their gifts, with weakness, and*
& 14. 29. *fear, and much trembling, and your prudence to suppress such as you find either*
30. 3¹, 3². *ignorant, or insolent; for the spirit of the Prophets are subject to the Prophets.*
- 1 Tim. 1. 3.** *Neither is it sufficient to be watchful over the Flock when all are assembled together in their beauty, but the Elders who*
- 3. Visiting.**

desire

desire to be thoroughly informed, must be frequent in *visiting their houses*, to enquire after their private conversation; 'Tis a easie matter to appear like an Angel in the Church one day in a week, but the daily conversation is the tryal of a true Christian; wherefore let the blessed Apostle's *Act. 20.* Practice, be your president, who visited *18. 20.* the Disciples at all seasons, teaching them *publicly, and from house to house*; you must study, and try the frame of every spirit, that you may be thoroughly acquainted not onely with name and face, but with the gifts, the grace, the temptations the affections, and all conditions of those whose souls you must give account for: you must see that the believing Husband dwell with his wife as a man of knowledge, and that he provide for his familie to the utmost of his power, especially that he do constantly pray with them, and for them, or else he denies the faith and is worse then an Infidel; for while Cornelius was an unbeliever, yet was he a constant Petitioner. O what a dishonour is it unto Christ, that any should professe his faith and have not a Spirit of Adoption to cry *Abba father* ! let such dread the threatned doom * but be you diligent in your duty, See that believing wives do yield all due obedience, and reverence to their own husbands,

Gal. 4. 6.

* Jer. 10. 2

Eph. 5. 22

Col. 3. 18 *bands, children to Parents Servants to Masters, and that all labour honestly in their callings, giving unto all their due, that God may be glorified, the Gospel honoured, and each with you eternally rewarded, whiles Slothful shepherds shall be sadly visited for not visiting their flock.*

Jer. 23. 2. *4. Leading 4. The Lords watchman must likewise Religiously lead his Lambs in the perfect, pleasant, peaceable paths of Piety and purity, that they may go in and out,*

Isai. 3. 12 *and find pasture; Those are lamentable leaders, that cause the people to erre, but the true Shepherd calleth his own sheep by name*

Joh. 10. 3. *and leadeth them out, and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they knew his voice; He*

4. *leads them out of polluted Babylon, and out of every abomination; and he putteth them into the fresh and pure pastures of Zion, going before them by a shining conversation; and such Shepherds are only to be observed, Remember them which*

Heb. 13. 7. *have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to day, and for ever.*

8. *As they are called Angels, so they must live like Angels, being examples to the flock, according as the Apostle propounds himself (with his companions for a patern;*

1. Pet. 5. 3. *10.*

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An Elders life must be a standing Lecture;
The Elders (seated about the throne) were clothed in white rayment better then all the Surplices or Surlingles that swarm again among us It is impossible for *the blind to lead the blind* without danger, much lesse for the blind hirelings of Babylon, to lead the enlightened Citizens of Sion, *who need no mans help but such as have the same anointing.*

Rev. 4.4.

Mar. 15.

1 Joh. 2.
26, 27.

5. These Lambs must be led into green pastures, by the still waters, and those whom Christ doth honour to lead them, must as faithfully feed them with knowledge and understanding; *who then is that faithful and wise Steward, whom his Lord shall make Ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.* That is, giving to every person a proper portion of convenient food. The ignorant must be instructed, the faint and feeble strengthned, the deserted soul must be encouraged, the assaulted succoured, the unruly warned, the negligent admonished, the disobedient reprov'd, the Hypocrite and deceiver tried, and examined, the rebellious censured, the Penitent and obedient comforted; and undoubtedly such Stewards and faithful feeders shall be eternally Crowned, especially such as hand forth this and all other

Psal. 23.
Rev. 7. 17.
5. Feeding

Luke 12.
42, 43.

Isai. 53. 4.

1 Pet. 5. 4.
Dan. 12.

sutable provision, in *Due season*. That is, in the seasons designed (not by man but) by God himself, to remember the wondrous works of Creation, and Redemption, namely the Creators Sabbath-season, and the Redeemers Supper-Season; whercof I have also spoken.

The great engagement that the Lord laid upon *Peter* (after his Apostacy) was the feeding of his Lambs; and that by all the endearing expressions, and manifestations of love; And seeing *Peter* was appointed to an Apostolical employment, and was to Administer all manner of

Joh 21.
15, 16, 17. Evangelical food; he was thrice put upon it, to feed the flock; wherein to me it seems he was obliged, to feed Christs Lambs, First as a Teacher, with sound Doctrine, Secondly as a Pastor with affectionate Exhortation, Thirdly as a Ruler with wholsom admonition; However this is cert in, that each elder in his place and honourable office, is to improve his Talents to the utmost, nourishing the faithful spouse of Christ our King. The word is full of direction, it being the great design of the Eternal spirit (by the Scripture of truth) to turn *sh* the man of God thoroughly to every good work, unto which righteous rule, I shall leave the gracious Gospel Presbytery, and conclude with that charge of

2 Tim 3.
15, 16, 17.

of the Apostle. *Take heed therefore unto your selves, and to all the flock over the which the holy Spirit hath made you (immaculate) Bishops,* Act. 20. 28 *to feed the Church of God, which he hath purchased with his own blood.*

Neither is this all the duty of these Bishops, for whensoever any poor panting Penitents (who have been enquiring after *Christ's feeding place, and resting time*) Cant. 1. 7. shall be directed to the *Shepherds tents*, they must be diligent to open the Church door so wide as Christ would have it (and no wider) to receive and embrace these new converts, *flying as a cloud, and as Doves to their windows.* Isal. 60. 8.

Admission of Members.

It is recorded that (after the pure plantation of the glorious Gospel garden, the Lord added to the Church dayly such as should be saved; and therefore unless there be some visible obstruction, we are bound to hope the best, and seeing our Lord Jesus hath assured us, that *all whom the Father giveth him shall come to him, and that such as come to him he will in no wise cast out,* Joh 6. 37. It behoves the Elders to take heed who they turn away, lest possibly they may refuse some weak member of Christ, because he wants ability to make out the work of grace; I have known sundry Arch-hypocrites, who have made most notable relation

lation of high and wonderful workings in their hearts, but have soon proved a reproach to their profession. I have also met with many poor broken-hearted disciples, who have given but a very slender account of conversion, and yet have proved choice members of Christ, and a crown to

Mark 1. 5. Christianity; wherefore such as appear
A& 19. 18 true penitents, confessing their sins, and
and 8. having faith towards God, are meet sub-

jects for Baptism; onely where some notable work appears with proportionable courage to make a publike declaration, I should rejoyce to have it spread before the whole Church; but to deny Baptism, and fellowship, unless every bashful man, and woman, shall openly declare their condition before the Church (which possibly may consist of some hundreds, I know no such custom in the Churches of God that are mentioned in the Scripture; nor find I any rule to have a time of tryal what their conversation may be (after they have propounded their desires) But I Judge it meet, to put them upon consideration of the cost of Gospel separation, and withall to shew them the patern of the house, in all the Forms, Laws and Ordinances, and especially the back-door, or goings out of the house, by severall censures, in case of an unsuitable conversation: and with this course I have found such a presence of God, be-

Zek. 43.
10. 11.

get-

getting such awe, and dread upon persons, that some (who have been suspected as unsound) have withdrawn, as not daring to attempt a task so divine and holy. Like as upon the censure of *Ananias and Sapphira*, it is said, that of the rest durst no man joyn himself unto them, but the people magnified them, and believers were the more added unto the Lord. Act. 5, 13: 14.

I have already under the heads of Repentance and Faith, spoken of qualified subjects for Baptism, and shall here add no more, but to advise the Gospel Presbytery to walk by the Apostles Rule; *Him that is weak in the faith receive you, but not to doubtful disputation; Beware I beseech you of excluding Christians of different persuasions, about indifferent things; If* verse 2, 3, 4, 5.
one be so weak that he dare onely drink water, and another eat nothing but herbs, If a third have such a zeal to holiness, that he esteems every day as a Sabbath (in respect of his inner man) who art thou that judgest another mans servant? Let persons be every day as holy as possible, provided they do not profane the Lords sanctified seventh-day-Sabbath, until they can find that ever any Gospel-Disciple did do any common servile work on that blessed day. Take good heed of entertaining Professors of a jangling frame of Spirit, If any seem to be con- 1 Cor. 11: 16.
tentions,

Heb. 12.

13.

Ezek. 33.

15.

A& 20. 35

with 19.

5. 6.

tentious, we have no such custom, neither the Churches of God. And for the Lords sake break not the bruised reed, quench not the smoking Flax. Many precious converts are sadly discouraged through a sence of their own unworthiness, and dare not desire Communion with those that require such qualifications and open declarations, be careful lest that which is lame be turned out of the way, but let it rather be healed. If Repentance appear (loathing what they loved and restoring or resolving to restore) what they have defrauded If faith be professed, and separation considered, you ought to Administer the Ordinances of Baptism and laying on of hands, and so to receive them into full Communion. I hope none will deny the Authority of Elders to Administer all Ordinances (without exception) seeing the very same things that the Apostle enjoyed Timothy, was he to commit unto the Elders; yea, and the same Apostle leaves this with the Bishops (or Elders) of Ephesus, I have shewed you all things, how that so labouring ye ought to support the weak; and certain it is, that part of Pauls labour was to Baptize, and impose hands upon the Disciples at Ephesus, wherefore so labouring ye ought to support the weak. For although Apostles and Evangelists differ from Elders, in that they are generally

ally engaged in planting and watering, and the Elders in keeping and dressing the Garden; Yet there is not any one ordinance, but they are all to administer (in their respective places) except what is proper to the Deacon.

Then it behove the pious Presbitry to be thoroughly prepared to dispence all the precious appointments of our Lord Jesus Christ, who hath faithfully fitted means in his house for every state and condition, *as Moses was faithfull in all his house*; Heb. 3. Christs care extends not only to believers, but their seed; and truly if no ordinance were instituted for infants in our Gospel, *poor Babes should be losers by Messiahs* coming into the World, but (to the special comfort of Christian Parents) our blessed Lord hath freely opened his gracious arms for the embracing and

Blessing of Children.

There are thousands that abuse the scope of those Scriptures which set forth our Lords love to little ones, as though these would justify their *sprinkling practice*. But since neither our Saviour, nor any of his Disciples, did (either here, or in any part of Scripture) ever give the least receipt, or example, for such service, they will be able to make but a woful answer to such a question; *Who hath requir-*

Mat. 19.

13.
Mark 10.12
Luke 18.

15.

Isa. 1:12.

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ed you to sprinkle Infants? On the other hand there are many Gracious Christians, who (through ignorance) deprive their off-spring of this precious previledge; And although it be thus carefully recorded by three Evangelists, yet they passe it by as a matter of no moment.

First.

Mat. 19.
13.

I shall therefore in faithfulness impart what God hath made known to me, of this holy Ordinance, by opening the Scripture, Wherein we have set before us, the Parents (or Guardians) *act*, in bringing their little Children unto Christ, being thereunto (undoubtedly) ordered by special providence, to make way for this benediction.

Second.

Mat. 23.

Their end in so doing, was not for the healing of diseases (as some suppose) unless we shall condemn the Disciples as guilty of more then barbarous inhumanity, for rebuking those that brought them; But the Scripture is expressly clear, that the Parents designe was, *that our Lord should put his hands on them, and pray*, as being earnestly desirous, that their Babes might have his blessing.

Third.

Here's a full manifestation of the dear affections of our Redeemer to us and ours. For, *when he saw his Disciples obstructing their passage, he was MUCH displeased*; And therefore let such as dread his

his displeasure, take heed of neglecting, or hindering this service.

You have here a plain precept [for this Fourth.

practice; And that, first positive. *Suffer little Children to come unto me; Secondly Negative. And forbid them not.* Now

that Christ thus commanded his Apostles is undeniable, and that this is binding unto us, is evident in the great Commission given to the same Persons. *Go ye,*

Teach and Baptize,--teaching them to observe Mat. 28.
all things, what soever I have commanded you; 19, 20.

But I have commanded you, to suffer little Children to come unto me, and not to forbid them, and it must needs follow,

that this is a duty to be taught unto, and a lesson to be learn'd by all baptized Disciples. If it be demanded how little

Children can (now) be brought to Christ? He readily answers, *Lo I am with you al-*

way, even until the end of the World. Who-
soever receives a lawful Minister, receives

Christ, and his Administration is the same in vertue and efficacie, as if Christ him-

self did personally perform it.

Our Gracious Lord is pleased to give a sufficient (heart-comforting) reason, why

babes should be brought freely to his embraces; *For of such is the Kingdom of God.*

Here is glad tidings for a poor mourning Rachel, that wants comfort, having lost

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L^k ke 10:

16.

2 Cor. 3.

10. & 5^e

20.

Fifth.

her Children; Why thou pationate Parent, look up with an eye of Faith! Thy babes (who never actually sinned away their souls) are in glory. Thou hast the word of him who cannot lie, that of *succession* is the Kingdom of God. A Kingdom made up of *Innocents*, who have not transgressed any Law, and *Penitents*, who have bathed their souls in the blood of the Lamb, and are become like little Children, and so made capable of entrance.

Mark 10.
15.

Sixth

The sixth particular, (eminently worthy of our admiration) is our precious Saviours gracious reception, whose embraces are free for the Children of the faithful, and he took them up in his Arms. There's no turning this clear Truth into an Allegory, for they were very Infants, fit for the Arms (the proper Subjects of this Ordinance.) Happy Innocents! who are thus taken into the everlasting Armes. Surely such Parents are wanting to them, who do not freely present them to our Mediators bosom; and such Ministers under his displeasure, who deny their reception.

Luke 18 15

Seventh.

Gen. 27.
33.

Lastly, he concludes with his Heavenly benediction; And he put his hands upon them, and blessed them. Isaac was but a Type of Jesus, and yet when Jacob had got the blessing (indirectly) he concludes;

I have

have blessed him, yea and he shall be blessed. The good Lord enlighten the eyes, and enlarge the hearts of believing Parents, thus to present their babes to Christ for his blessing; who will return them into their armes, to be nursed for him, and more richly reward them for their paines, then ever Pharaoh's daughter rewarded the Mother of Moses, for nursing up her own Son; And the powerful Spirit open the hearts and arms of all the faithful Ministers, who stand in Christs stead, to embrace, and blesse (in his Name) such Children as shall be presented. For without controversie such as are appointed to blesse the cup for Communion, are no lesse impoured to bestow a benediction on the Heirs of Heaven. Children have as much need of blessing in this age, as ever, and the promise runs still in a full stream; *I will pour my Spirit upon thy Seed, and my blessing upon thine Offspring.* Our Saviours hand is not shortned, wherefore let not this service be slighted.

Thus I have endeavoured to open unto enquiring souls, that Gospel door of Admission of Members, and however Infants are incapable of any Ordinance that requires Repentance, faith and desire (in the subject) yet are they in a clear capacity of Christs blessing and Heavens happiness:

1 Cor. 10:16.

Isa. 44:3.

happineſſe. I ſhall in the next place diſcover all I have yet received concerning

Diſmiſſion of Members.

Whenſoever any clear occurrence of Providence, ſhall adminiſter juſt and honourable occaſion, for the removal of a Member from the Church where he is planted, It behoves ſuch as have the oversight of his ſoul, to adviſe, and aſiſt, for his beſt comfort and conveniencie ; It is not for Members to remove upon light and trivial grounds, nor without the conſent of the body, but eſpecially of the overſeers of the body, for *we are not our own, but are bought with a price, that we ſhould neither ſerve men, nor the motions of our own mindes ;* It is equal and ſafe to acquaint ſuch (at leaſt) with any extraordinary affairs of our outward man, whom we have truſted with the guard of our precious ſouls. Many are the miſeries that I have ſeen attending ſelfeiſh undertakings, when Church-members have ſecretly managed ſome carnal deſigne of mariage, or other ſuppoſed outward advantages, without advice : *In the multitude of Counſellors, there is ſafety.* And indeed tis choicely ſweet to ſet upon any ſervice, or buſineſſe, with *the bleſſing of Sion*; when therefore a Miniſter, or Member, ſhall ſee the Lords hand leading him, from the Garden where he growes,

1 Cor. 6.
19. 20.

Pro 11. 14

Pſal. 128.
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growes, if it may be made publique, the Church may spread it before the Lord, and every Member bear it upon his heart, (whether it be a Journey, or Voyage, or Marchandize, or Marriage, or any other honourable occasion) and having commended both it and him to the Grace of God, Act. 15:40 Tit. 3:13. 2 Joh. 6. it will be their duty to bring him on his journey after a godly sort, which is very honourable to the Gospel, and cannot but be a special comfort to the departing Member or Minister, to go about his businesse, with a heavenly rebith of Disciples love upon his heart, and sweet assurance of being remembered in their prayers.

Thus the Elders of Ephesus accompanied the Apostle to the Ship, and the Disciples of Tyre attended him (with Wives and Children) till he was out of the Citie; and they lost nothing by it, for he kneeled down and prayed with them all; And the like have I experienced with great refreshings, in the midst of heart-meltings, at the parting of Minister and people.

The planting Apostle at his departure Act. 20: 36, 37, 38. 21. 5. (from one garden to another) needs no letter of commendation, seeing the seal of his labours is sufficient evidence to all men, that he is truly sent of God; But such Epistles are very useful and necessary for others; Yea, and Paul himself (where

he was not a planter) made use of letters for the deciding of that great controversy about Circumcision, which administered great joy, and consolation to that Church, which was first honoured with the title of Christian.

Secondly, Letters of approbation, are also useful, to testify the sufficiency and integrity of persons for some special employment, such as that of *administering to the necessities of the Saints*: But the most ordinary use of such Epistles are, for recommendation of Members removing from a Church, whereby the person is either commended to the embraces of *some particular society*, or else any of the Saints wheresoever the hand of Providence shall cast him in his voyage or journey, that so he may enjoy *all Ordinances and Privileges*, which Christ hath purchased, for *all Saints in every place*.

It is no small honour to our Lord Jesus Christ his truth and people, when a Church is able to bear a fair Testimony to the sincere and unpotted conversation of her removing Ministers or members, & therefore how holily ought all to walk, that their absence may not be lamented when they depart, and their return desired by the household of faith; but must needs also administer matter of singular consolation for persons to have the Church

Churches Testimony that they are men who have hazarded their lives for the Name of our Lord Jesus Christ, or that they are the Messengers of the Churches and the glory of Christ, with Apostolical exhortation that they may be received in the Lord, and held in reputation;

Act. 15,

26.

2 Cor. 8:

23.

phil. 2. 29.

O that Christians of all conditions may religiously labour so to walk, that both present and absent they may have peace, and at least eternal rest.

If (in the passage of our Pilgrimage) either this or any other business prove too difficult for Saints to decide, it ought to be referred to the immediate determination of the Almighty, by that too much neglected duty of Casting lot.

In all weighty affairs we cannot more honour our God, then in referring our matters wholly to his disposal in this extraordinary way, wherein the Power of the Almighty doth wonderfully appear, conveying virtue and efficacie through this appeal, *this is the lot that causeth contention to cease,* Pro. 18. 18 bringing all differences to a blessed speedy issue, and preventing those Multitudes of civil broils, which are rather increased then composed by the corrupt Laws and Lawyers of this Land: Wherefore I lay it before both Sides as an impartiall appointment of the great God, for the conclusion and decision of all controversies.

Num. 33. In the *dividing of Land*, the lot was or-
 54. dained by the Lord; which made Davids
 Josh 14.2 portion so very pleasant to him, and cannot
 Psa. 16.5. but satisfy any gracious Soul. In going to war,
 6. when we know not what to do, if the Lord

Juda 20.9 be diligently sought, he will give a perfect
 John 7.9. lot; as also in matters of life and death, or any
 1 Sam. 14. other strait, whereunto we may be reduced.

38. &c. In disposing of the Lords Ministers,

Juke 1.9. we ought to refer any doubt to him by this
 Act 2. 26. way of appeal (for this was the first A-
 verse 24. postolical act in the Election of an Apostle)

wherein all that fear the Lord should not
 fully satisfied; only we must very Solemnly
address our selves to this decision. Praying (with
 much awe and dread upon our hearts, be-
 cause it is an immediate application to the
 God of glory) and also believing that we
 shall have a full and clear answer from on
 high; having this plain word to bot-
 tom our faith upon; *The lot is cast into the lap;*

Pro. 16.33 *but the whole disposing thereof, is of the Lord;*

Rom. 13. wherefore it is never lightly or trivially to
 14. be attempted, much less sportively abused,

to satisfy the *lusts of the flesh* by Cards and
 Dice, which are the great entertainment and
 devotion of the Antichristian Parish-wo-
 shippers, to Celebrate their high festival cal-
 led (by the Pope and his followers) *Christi-*
mas; As if our Lord Jesus Christ were de-
 lighted with the Devils Books and bones,
 for

for such do I account Cards and Dice, as the highest abuse of this glorious appeal by way of lot.

Christians must with all care, shun, avoid, and detest, those ungodly instruments or Satans, called *Wizards, Juglers, and Fortune-tellers*, with all their sinfull *Charm, spells and Cheats*; Some of which have a shew of godliness, or (at least) harmlessness, as the *key and bible, the Sive and Shears*, with sundry such deceits, to draw Souls from God into Satans snares. It is not late nor favoury, to use those Heathenish expressions, of *luck, chance, fortune* and the like, and I could wish the Providence of God had not been abused by those who have translated it, *chance*.

2 Kings 1.
Hos. 5. 13
Isa 8. 19,
& 4. 22,
23.

Eccles. 3. 14
with 2. 14
Luke 10.
31.

Christians ought wholly and only to resort unto the sacred Scriptures, which through grace are able to make wise unto Salvation. When a gracious glance hath sweetly visited my Soul; when (upon Solomon lifting up my heart unto the Lord) I have suddenly opened his blessed bible, and received a suitable answer (in some strait) as an immediate Oracle from Heaven; for I look upon such a religious address as a part of lot, and a high hand of Providence.

For thus our holy redeemer opening the Book, fixed immediately upon the very place which was that day fulfilled in himself, the like providence appeared in sitting a

Luke 4.
17. 21.

Act 8. 30.
32. 35.

Est. 6. 1.

Aug. Conf
Lib. 8. Cap.
12.

Rom. 13.
13, 14.

subject for *Philip* who began at the same Scripture (which he found before that excellent Eunuch) and Preached unto him *Jesus*, to the converting of his Soul; And in this way was a wonderfull door opened by the Lord for defeating the cursed conspiracy of *Haman*, and delivering his people; For providence possessing the King with a resileless frame of spirit, he calls for the Book of *Chronicles*, and the place being eminently presented, where *Mordecaies* discovery of treason was recorded, made way for his exaltation, and the *Jews* preservation. Histories do also inform us, that the famous *Augustine* was converted from his Heresie and luxury, by a voice from Heaven, saying (*tolle & lege, tolle & lege*) take up and read, take up and read, and taking up the Bible (with a Soul lifted up to the Lord) the first place he opened at, powred such pretious Balm into his broken heart, that (forsaking former vanities) he became a Christian, and was immediately Baptized; The powerfull spirit of truth perswade Disciples so to forsake every false way, that they may only lean upon the Lord and his holy word, in every difficulty, making a religious use of lot, and resting thereupon as a divine determination and absolute decision.

And as it is our duty to refer our affairs (in any exigent) by lot to the Lord, so it concerns

concerns us seriously to consider, what lot the Lord hath been pleased to lay out for us, that all may be wilely and faithfully improved to his praise, his peoples benefit, and our own Souls comfort; and that none may be able to charge the righteous *Jehovah* with any unjust or hard dealing, we must know assuredly that he hath allotted unto every man as much of every grace and gift, as he knows how to manage; *Unto some he* Mat. 25.
bath allotted five Talents, to others two, and to o- 15.
thers one, to every man according to his several
ability; that is to one he hath allotted Apo-
stolical gifts, to another Evangelical gifts, to a Eph. 4 7;
third Prophetical gifts, to a fourth Pastoral 11.
gifts, to a fifth Doctrinal gifts, distributing to 1 Cor. 12;
every one severally as he will; And yet dis- 11.
pening freely what every man can bear; John 16;
milk for Babes, and strong meat for men, for 12.
he knows our frame, and what to bestow up- 1 Cor 3. 2;
on us, and that if we had any more, or any
other, we would abuse it, even as babes, that
will thrive by milk (in convenient quantity
and season) but would undoubtedly spoyl
the best dishes of strong meat, if set unto
them.

Wherefore (dear Christians) take heed of complaining or repining at your allotted allowance and labour to be satisfied with your present state, for if you be contented with Phil. 4. 11;
such things as you have, God stands engaged 12.

Heb. 13. 5. that he will never leave you nor forsake you;
 Luke 12. 728. He that hath allotted unto the Lillies (or Tulips) a livery exceeding Solomons for glory, will undoubtedly dispense all things proper and convenient for you his children both of spirituals and temporals.

Obj. But alas (saith the believer) my lot is fallen amongst such relations as are the perplexity of my spirit.

Ans. Possibly it is not so much the Lord as thy own neglect, that keeps thy yoke upon thee; for if thy Parents or Rulers hate thy profession, thou art no less bound to hate

Luke 14. 26. such relations; yet not in the omission of any natural or civil duty or respect, but in shaking off thy yoke (if it be possible) according to that Apostolical liberty, *If thou mayst be made free, use it rather.* No man is bound to abide

1 Cor 7. 21. 23, 24. & 6. 20. in any condition or calling, further then he may have freedom to abide with God; For

ye are bought with a price, be not ye the Servants of men; Wherefore make use of any honest lawfull means for a release, but let nothing be attempted dishonourably to attain Gospel-liberty; God will undoubtedly open some door of providence, to them that religiously improve their opportunities; But as for such gracious Disciples, as are unequally yoked with unbelievers; I know not any door of divorce (opened in the Gospel) except adultery; and I am sure that Saints

neither

neither can nor will, purchase their release
 at such a rate; It is not man but the Lord,
 that commands the wife to abide with her husband,
 without any scruple concerning his infide-
 lity, for marriage is honourable among all men, 1 Cor. 7.
 therefore the unbeliever is sanctified to the be- 10.
 liever, and so are their Children; It is then the H. b. 13 4
 Disciples duty (with all possible endeavour)
 both to please and save the believing relation, 1 Cor. 7: 16.
 studying to the very utmost, to preserve peace,
 only the love of our everlasting husband Luke 14.
 must be preferred before all earthly relati- 33.
 ons; The unbeliever may depart at pleasure,
 and in so doing the believer is no longer bound, 1 Cor. 7.
 but if the unbelieving husband be pleased to dwell 13. 15.
 with his believing wife, the Apostle counsels
 her not to leave him, yet this is considerable,
 that it is one thing to dwell with a relation,
 and another thing to be pleased to dwell
 with a relation. If the unbelieving husband
 shall be so highly displeased, as the believing
 wife is not able to bear, I know none other
 direction from the Lord, save only this, If
 shee depart let her remain unmarried, or be re-
 conciled to her husband. ver. 117

Oh that such believers as are mercifully
 delivered from this lamentable lot of unequal
 yoke-fellows, may for ever exalt the exceeding
 riches of Gods goodness, and the more pa-
 tiently bear with any other displeasing pro-
 vidence they may meet withall. If any
 are

A President for the oppressed.

2 Chron.
11. 14. 16.

Isa. 30. 7.
15, 16,

Mat. 10. 23

are in straits concerning the place where their present lot is cast (possibly under some usurping Jeroboam suppressing the true worship of God, and setting up some false worship) they have before them a fair president for their removal, into any place of more liberty ; For the Levites left their Suburbs. and their possessions, and came to Judah and Jerusalem ; And after them, out of all the Tribes of Israel, such as set their hearts to see the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their Fathers. The strength of disobedient persons is to sit still and such as shall attempt the saving of themselves by flight, will be deceived. For thus saith the Lord God the holy one of Israel in returning and rest shall ye be saved, quietness and confidence shall be your strength and ye would not ; but ye said no, for we will flee upon horses, therefore shall you flee, and we will ride upon the swift, therefore shall they pursue you, be swift. And there is a time when (like unto the Parthians) Saints must overcome by flight ; When they persecute you in this Citie. flee into another. such be the exigence, that the tender Lambs Christ cannot find their paths, whether to obey or suffer the will of God ; my counsel is, to refer Solemnly to prayer (which may be much furthered by fasting) and then refer the matter immediately to the Almighty, to decide

decided by lot. Only we must very warily and circumspectly observe, what concurrence the Scripture prophesies do hold with present providences, and accordingly proceed.

If our liberall Lord shall open sundry doors to entertain his persecuted people, so that they know not which to take, they have here an assured remedy by solemn seeking his face, and then religiously casting the lot into the lap, and binding their affections to a full submission; knowing that the whole disposing thereof is of the Lord; who hath made of one blood all the Nations of men, for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations.

But wheresoever the all-disposing hand of providence shall lay out our lot, We must have a tender care to provide for his lot; who (for the most part) are the poor of this World; rich in faith, and heirs of the Kingdome, which he hath promised to them that love him. For such as shall be admitted to stand in the lot with Daniel at the end of the dayes, are persons of whom the true and faithfull witness shall be able to bear this Testimony, I was an hungry, and ye gave me meat, I was thirry, and ye gave me drink I was a stranger, and ye took me in; Naked and ye clothed me, I was sick, and ye visited me, I was in Prison, and ye came

Pro. 16. 33

Act 17. 36

Iam. 2. 5.

Da. 12.

13.

Mat. 25. 35

36.

came unto me. And that it may be our portion to be thus owned, and approved in the powerful day, I shall next Communicate my clearest light, concerning
Contributions, and Collections.

Heb. 13.
16.

Tit. 1. 14

Mal. 3. 10.

Christians, whose care is to delight the Lord, must especially remember works of mercy, *To do good, and to Communicate forget not, for with such sacrifices God is well pleased.* This is a full Gospel-Ordinance, and ought to be Religiously performed by Church-members, according to that Apostolical precept, *Let ours also learn to maintain good works, for necessary uses, that they be not unfruitful.* Now the necessary uses for which collections are appointed, have been already mentioned in the office of Minister and Deacon. There must be vessels and Elements provided for the Lords Table, There must be honourable provision for Ministers, to enable them in the discharge of that requisite duty of hospitality, as I have proved Pag. 11. 12. 13. There ought to be all conveniences for Baptism, washing of feet, and all other Ordinances; But in a special manner, Collections must be made for the Lords poor, sick, widows, orphans and strangers. If meat should be wanting for those in Christs house, It would be inferior to that of Moses. God would have

none.

none (in those typical times) to appear be- *Exod. 23.*
 fore him empty, and therefore it were shame- *15.*
 ful for Disciples, who enjoy the substance,
 to be narrow-hearted, or strait-handed to
 their fellow members, *who*so hath this
 worlds goods, and seeth his brother in need, and
 shutteth up his bowels of compassion from him,
 how dwelleth the love of God in him? My lit-
 tle children, let us not love in word nor in *1. Joh 3.*
 tongue, but in deed and in truth. Tis sad *17. 18.*
 to see Professors pleasing themselves
 with superfluities, while Christ in his
 hungry bowels wants necessities; Believe
 Christians, your cries will find no en-
 trance into the ear of the Lord of Sab-
 bath, if the complaint of the poor be
 carryed up against you: Honourable is
 that memorial of the merciful Macedoni-
 ans, *who to their power, yea and beyond their* *2 Cor. 8.*
power, layed out themselves to supply the *1, 2, 3 6, 7.*
 poor Saints, wherefore if you desire to
 reap liberally from the Lord, in your neces-
 sities, take heed of sowing sparingly to the
 poor; but as you have opportunity do good
 unto all men, especially unto them *who are of the* *Gal. 6. 10.*
household of faith. The bowels of poor be-
 lievers are the best bags to secure earthly
 treasures (as in heaven) out of the reach
 of moths and theeves; *He that hath pitie*
on the poor, lendeth unto the Lord, and *Luk. 12.*
that *33.*

Pro. 19.
17.

that which he hath given, will he pay him again.

Rev. 14.
53.

Here's a promise better than any earthly obligation, and the witness (for confirmation) is infallible. I heard a voice from heaven, saying unto me write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

Eccl. 20. 11.
32.

O what high honour will it be, when the glorious God shall (before all the world) acknowledge himself a debtour to such worthless worms? when the great white throne shall be erected, and all the books and evidences produced; Be it known unto all men, that I Jehovah, am Indebted to my servant David, A crown of endless glory; for he never suffered the righteous to be forsaken, nor his seed begging bread; memorandum, that I do owe unto that upright Obadiab, a Mansion of Immortality, for

Psal. 37:
25.

1 Kin. 18.
34.

he hid my Prophets by fifty in a Cave, and fed them with bread and water; yea (saith the faithful witness sitting upon th' Throne) I Jesus (Judge of quick and dead) do here declare before Angels Men and Devils, that I stand engaged by promise, to that painful Preacher (who by improvement hath doubled his talents, and hath been hospitable to the poor of the flock)

Mat. 25.

a ten-

hundred-fold degree of glory; well done good
servant, enter into thy masters joy, and be
ruler over ten Cities. And thou my dear
disciple Dorcas, I am now (at last) come
to make thee just recompence for all the
coats and Garments, wherewith thou didst
warm my poor widows; Indeed I confess
my self indebted to each of you my faith-
ful fruitful friends (at my right hand) a
Kingdom that shall never decay; for I was
hungry, and thirsty, and a stranger, and naked,
and sick, and in prison, and ye gave me meat,
and drink, entertaining, clothing and visit-
ing me, in these my poor members. Come
blessed of my Father, and abide with me
for evermore.

Christians, you that are rich in this
world, I charge you (in the name of the
King of Kings) that you be not high-minded,
nor trust in uncertain riches, but in the living
God, who giveth us all things richly to enjoy;
that you do good, that you be rich in good
works, ready to distribute, willing to Com-
municate: Laying up in store for your selves a
good foundation against the time to come, that
you may lay hold on Eternal life.

And that I may be your helper in this
high-way to heaven; observe, that al-
though the Apostolical Ordinance * was but
occasional, and did onely concern some
Churches, yet seeing you have assurance,
that

that the poor shall be alwayes with you (as receivers of what you shall willingly lend unto the Lord) you may embrace instruction from that temporary institution of Paul, how and when to lay aside some thing for this excellent use. For since God will undoubtedly be the best and surest Merchant (no trafique yielding such returns) it is but reasonable, that he should have the first tender, and choice of all our good things. Wherefore my counsel is, that the first thing you do up on the first day of the week (while the pur relish of Sabbath enjoyment remains fresh

- 1 Cor. 16. upon your spirit) let every one of you, lay by
2. him in store, as God hath prospered him.

It is no Mosaical-Ceremony, but a certain moral duty, To honour the Lord with thy substance, and with the first-fruits of a thine increase. If then the Church agree upon the Sabbath at even, as the fittest time for close-Communion; 'Tis a favourable opportunity to begin the tender of your homage, by contribution at the Lords Table, for the supply of bread and wine, and other Church occasions; and so returning to your houses (with the love of God in your hearts, and the sealed assurance of remission of sins) let his goodness engage you in the first place (before you begin any earthly employ

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ment, yea before you feed or rest your
own bodies at board or bed that evening)
to consider how he hath prospered you in
your estate, or trade; and accordingly
lay up something in store, to refresh the
bowels of Christ in his poor members;
which you may bring in whole, or in
part (as you see good) the next Sabbath,
and put into the Deacons hand; for I
would not have any of you come empty before
the Lord, lest you be even so served, and
turned away empty from him, for remem-
ber; He who soweth sparingly shall reap
sparingly, and he that soweth bountifully shall
reap bount fully.

Exod. 23.

15.

2 Cor. 9. 6

Neither would I have any member (how
mean soever) omit this duty, though he
should merely subsist by the Churches
charity, as doubtless the widow did who
lived in her two mites, who was all her living:
our Lord Jesus who lived (as Ministers
ought to do) upon Divine providence, did
notwithstanding usually relieve the poor;
and he also took special notice of the
widonian widow, who was gathering two sticks to
make her small morsel of meal and oil, for she and
her son to eat, and die, yet even of that, the
Lord required a little cake for his Prophet in
the first place; And as her obedience was
abundantly blessed, so shall every believer,
who before he begins his weekly labours,

Mark 12.

42, 43, 44.

Luk 8. 2. 1

Ioh. 12. 6.

& 13. 26.

Luke 4.

26.

1 Kin. 17.

10, 11, 12.

B b

doth

doth first lay by something for the Lord
 Joh. 15.⁸ as our first-fruits, by which we honour
 him whose husbandry we are. And while
 these are assured of a blessing; Barren
 branches must expect a blasting; For as the
 earth which drinketh in the rain that cometh
 oft upon it. and bringeth forth herbs meet for
 them by whom it is dressed, receiveth blessing
 Heb. 6, 7, 8 from God; so that which beareth bryars and
 thorns is rejected, and is nigh unto cursing, whose
 end is to be burned.

O the fearful state of fruitless-profe-
 sors! Christ did no sooner curse the bar-
 ren fig-tree, but presently it withered.
 Joh. 15.². and the same mouth hath said, every
 branch in me that beareth not fruit, he taketh
 away: wherefore it doth exceedingly con-
 cern all whom the holy Spirit hath made
 overseers, to proceed withal severity a-
 gainst such barren branches, who are
 I Tim. 2.¹⁰. dangerously defiled with the very root of all
 evil, for it is the love of money that free-
 eth their affections to their fellow men-
 bers. Now for the subduing this heart,
 piercing iniquity, and all other gross
 enormities; I shall faithfully endeavour
 to open the Armory of the Gospel, which
 is sufficient to furnish the man of God
 throughly to the necessary service, of
 Church-Censures.

For the weapons of our warfare are not carnal if

small but mighty through God, to the pulling
 down of strong holds, casting down imagina-
 tions, and every high thing, that exalteth it self
 against the knowledge of God, and bringing
 into captivity every thought to the obedience
 of Christ, and having in a readiness to revenge
 all disobedience, when your obedience is ful-
 filled. Two things are here chiefly consider-
 able, first preparation, or fulfilling our
 obedience. Secondly excommunication,
 or passing sentence.

The fulfilling of our obedience, requires
 much wisdom, and discretion; for we
 must distinguish more of the frame of spi-
 rit, then of the evil committed; As
 obstinacie aggravates a small offence,
 enlightning it to sin deserving censure;
 much humility extenuates a great transgres-
 sion, calling for all possible Christian can-
 dour: Wherefore Brethren, if any of you do
 offend one of these from the truth, and one convert him, let
 him know, that he which converteth the sinner
 from the error of his way shall save a soul from
 death, and shall hide a multitude of sins.

It is indeed a blessed work to pour balm in-
 to a bruised bleeding soul, It will make Angels
 joyce to see a wandring sheep brought home
 to our shoulders, which we should exceed-
 ingly prefer before Church-censure. The
 Christian Emperour Constantine professed,
 that if he should see a Disciple so ensnared,

Jam. 5.
 19, 20.

Luke 15.
 3, 4, 5, 6;
 7.

as to commit unclea nneſs, he would rather cover it with his Royal mantle, then publiſh it in the ſtreets of Aſhkelon : Joſeph was ſuch a juſt man, that when he found the holy Virgin had

Mat. I. 19. conceived, he was minded to put her away privately, and not to make her a publike example. But a curſed Cham will not ſtick to uncover the nakedneſs of his righteous father (fallen through infirmity) which bleſſed Shem and Japheth will neither ſee, nor ſuffer. It is juſtly queſtioned

Luke 15. onable, whether innocency, or Penitency have moſt acceptance in Jehovahs gracious

Jer 31 18 Courts ? our dear Redeemer (as one dealing with

19. 20. to accusations where he found contrition) would rather buſie himſelf to write

Joh. 10, 6. on the ground (what might be eaſily obſcured and ſuppreſſed) then liſten at to the clamors of hypocrites, againſt a penitent ſinner.

Wherefore it behoves the elect holy and beloved ſervants of ſuch a maſter, to put on

Col. 3. 12, bowels of mercies, kindneſs, humbleneſs, lowly mind, meekneſs long-ſuffering, forbearing one another,

13. and forgiving one another, even as Chriſt forgave you, ſo alſo do ye. We are commanded

Field of ſure (by the Prelatical party) of ſeverity in Diſcipline,

th: Church dealing with brethren for ſmall offences, while themſelves can freely diſpenſe

rag 23. pence both with ſmall faults, and great ſinners

thineſs; and yet commonly excommunicate tender Conſciences, for non-payment of the ſmalleſt fees of their deſile

Court

Courts, but while they are transported by rage, let us be directed by rule. Personal offences.

If then a personal injury be offered, thou art bound to rebuke thy brother, and as Luke 17. freely to forgive him if he repent, yea as often as he shall humble himself before thee 51. Lev. 19. 17 he must have like measure as thou desirest of that God whom thou dost frequently offend; For if you forgive men their trespasses, Mat. 6. 14. your heavenly Father will also forgive you; but 15. if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. Wherefore let the beloved Lambs of the Lord Jesus, labour to be like unto their loving Father, who doth so frequently, and freely forgive our manifold offences: And if any be overtaken with a fault, ye Gal. 6. 2. which are spiritual, restore such a one with the spirit of meekness, considering thy self lest thou also be tempted.

If offenders shall be deaf unto such gentle dealing and will not be reclaimed; Private reproof. thou must proceed, by the righteous rule, taking with thee one or two more, to convince Mat. 18. the peace-breaker (if it be possible) or at least to bear testimony that thou hast faithfully fulfilled this part of obedience. Here's abundance of beauty in this gradual proceeding, and therefore it concerns all Christians to consider with all diligence, whether the offence be private,

that is, either a particular injury done onely to the offended party, or else some other miscarriage which alone is known to one single person, as theft, lying, defraud, uncleanness, or the like, and happy is that *Nathan* whose reproof is so accompanied with Gods Spirit, as to convince and convert an offending *David*.

But if such precious balm be abused, and the person remain impenitent, thy next duty, is to *declare it to the Church* namely, to those that have the care and charge of souls, who are no longer to look upon him as a private offender; for though his fault might be small at first yet his opposition to private reproof, hath rendred him an open sinner; and as such a one) he must be solemnly admonished by the Elders, and that with so much Authority, as may beget an holy dread in all the Disciples; for this is one special end of Publike reproof; *Them that sin re buke before all, THAT OTHERS ALSO MAY FEAR.* I shall not presume to propose a Method to the Reverend Presbytery to beget such a fear; onely let the admonished person know, that if he shall slight their solemn Reprehension, he doth sadly lanch out into presumptuous sinning against the Lord, and must expect

2 Sam. 12.
1. to 14.

Mat. 18.
17.

Publike
Rebuke.

1 Tim. 5.
26.

Deut. 17,
12, 14.

expect to be cut off (as the Apostle accounts it meet, for such contentious persons as Gal. 5. 12 troublers of Churches) And till God give him repentance, he must remain under his first admonition; which I account the first degree of Church-censure, and in some respects, equal to suspension: for in this estate, he may not be admitted to the Lords Table, neither will any gift of prayer, praise or prophesie be accepted, till he be reconciled to his brother; for this is the righteous rule, *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Mat. 5. 23. 24.

A second sort of sinners, are such as 2 Thes. 3. neglect the duties of their Callings, or 1 Tim. 5. 8 walk unevenly towards their Relations, 1 Pet. 4. busying themselves with other mens matters, 15. Tale-bearers, Whisperers, and such like; And the meanes ordained of God for their recovery, is to shame them, by open sharp rebuke; and if they do not speedily repent, and reform, the Church must discharge their duty; Now we command you brethren, in the Name of the Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly; and as those that are under natural Parents, or Masters, ought

Suspension or
withdrawing;
2 Thes. 3. 6.

ver. 10.

ver. 14.

ver. 15.

Pro. 29.1.

Tit. 3.10.

to be debarred corporal food if they refuse to labour honestly in their callings, even so they that are under Gospel Governours, must be deprived of spiritual Table-communion, if they be known to neglect their duty: For when the Church is commanded, *if any will not work let him not eat*, It must be understood, of such nourishment as she may keep from him, which is not Corporal, but Spiritual food. Neither may the Church use him as their mouth to, or from the Lord; seeing their design must be, *to make him ashamed*; And to this end they must shun and avoid his company, waving all manner of familiarity with him; and yet he must not be counted as an enemy, but admonished as a brother, using all suitable means for his recovery; But if he shall proudly despise reproof, and harden his heart, he exposeth himself to further censure, with the former sinner, whom we left under admonition.

For if the second reproof do not prevail, but that he grow careless, and refuse to leave the Church, he must be used as an Heretick. *A man that is an Heretick after the first and second admonition rejected*. The only difference between them is that the Hereticks disease, lies in his head (with some dangerous doctrine) and the

other

others distemper is in his heart, (hard-
 ned against reprehension) but as they are
 alike obstinate, and neglect to hear the
 Church, they must be alike Excommuni-
 cate, and left to their first condition in
 the World; according to this clear com-
 mand; *Let him be unto thee, as an Heathen*
man, and a Publican. And truly that con-
 dition is very lamentable, seeing the whole
 World lies in wickedness, and without the
 compasse of Christs prayer, which should
 make a heart to tremble, that ever had any
 taste of the love of God.

The first
 degree of
 excom-
 muni-
 cation,
 Mat. 18.
 17.

Joh. 5.
 19.
 Joh. 17. 9.

And yet there is a fourth degree of
 sinning, which is more dreadful; For
 whereas the former ejected person, is cast
 amongst Heathens, and reputed as a Pub-
 lican, the notorious Fornicator, and World-
 ling, and Idolater, and railer, and drunk-
 ard, and extortioner is immediately (with-
 out any admonition) delivered into the
 very arms of Satan; and is worse then a
 heathen, or a Publican; for with them
 we have liberty to eat; but with this im-
 pious person we may not eat (onely except-
 ing such near relations, as may not be
 separated by such censure) If the Church
 be remisse or slothful in proceeding against
 persons, persisting in such grosse impie-
 ties, the planting Minister (by vertue of
 his Apostolical Authority) must speedily
 employ his Pen, in writing after that clear

The
 second de-
 gree of
 excom-
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 cation.

1 Cor. 5. 5.
 11.

1 Cor 7.

1 Cor. 5.
2, 3, 4, 5.

copie to the *Corinthians*, who suffered the incestuous person to continue in their society, whom they should have sorrowed for and censured, upon defect whereof the Apostle (improving his power) judged and enjoined, that the Church in their Solemn assembly, with his spirit and divine power, should pass this direfull sentence. *In the Name of the Lord Jesus Christ, to deliver such a one to Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.*

It is indeed a most dreadful doom, and ought to be dispensed with great Authority and majesty, and yet the design is full of mercy, not for the eternal damnation of the sinner, but (if it be possible) for the slaying of the sin, & saving the Soul; Wherefore I humbly conceive, that although such gross and scandalous sinners, should be brought to speedy censure (without any intervening admonition) yet if between the cup and the lip, the Lord shall be pleased to give proportionable manifest heart-breaking repentance, the sentence should be suspended, and (if grace shine forth in suitable sanctity) the sinner pardoned; For it is dangerous to condemne a distressed David, whom God hath graciously discharged. When a notorious sinner shall flee to the Fountain of saving mercies (opened, in the Gospel

Zech. 13.
1.

Gospel for sin and for uncleanness.) the deed is done, and the diseased person healed, for whom this sharp corrosive was designed: If a penitent Soul (though ever so infamous) shall humbly creep to bath the blessed feet of him that suffered for the chiefest sinners, and wipe them with those locks, which have been the alluring baits of lust, converting lascivious kisses to chaste salutes of a loving Lord, the Ministers must put up their weapons, because their Master hath forgiven the rebell, and received her into highest favour; Yea should Satan so prevail with an eminent professor, that he should go singing from the Lords Supper, and the same night deny his saviour, cursing, and swearing that he knew him not; Yet if the abused Son of God, shall cast a gracious glance, to melt the perjured traitors soul, into relenting better tears, the under shepherds may not presume to strike a stroke, for where sin abounded, grace did much more abound. Luke 7: 38. 47. 1

But if impenitency, or obstinacy shall be the product of impiety, the faithfull spouse that would not be leavened, and the Ministers who would not be defiled, but keep themselves pure from other mens sins, must speedily proceed to continue; cutting off the gangrenated or mortified member, that the body may be preserved; And if the Church be negligent, or the sinner out of the Elders reach, the planting Mat. 26. 72 74. Luke 22: 61. Rom. 5. 20 1 Cor. 5, 6, 7, 8. 2 Tim. 2. 17, 18.

planting Minister (by that power or commission authorizing him to baptize) is to dispenſe this dreadfull ordinance, againſt ſuch as *make ſhip-wrack of faith and a good conſcience, of whom (ſaith the Apoſtle) is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaſpheme.* And hercof notice is to be given (by epiſtle or otherwiſe) to all ſiſter ſocieties, that they may beware of ſuch enemies of our Lord Jeſus.

It was a very diſconſolate condition for the poor lepers of *Israel*, to be ſhut out of ſociety, but ſo much as the ſoul excels the body, doth the ſpiritual cenſure for ſin, exceed the ſecluſion for ſickneſs; To be deprived of humane ſociety (as a perſon infected with the Plague) is woſull and lamentable, but to be debarred of Chriſtian communion (by reaſon of the plague of a wicked impenitent heart) is dreadfull and damnable; for a ſinner delivered unto Satan is as certainly bound by Chriſt in Heaven, as

Mat. 18. 18 he is orderly bound by Church-cenſure on Earth. Oh how ſad is the eſtate of ſuch condemned traytors, whoſe ſins go before to judgement. I am perſwaded ſuch as are found thus ſentenced by an orderly Church, ſhall at the day of judgement receive no other doom, only the cenſure confirmed; and ſo left to Satan for ever, as *curſed branches,*

1 Tim. 1.

19, 20.

2 Tim. 4.

14, 15.

1 Tim. 5.

24.

cast out and withered, whose end is to be burned.

Joh. 15. 6.
Heb. 6. 8.

And yet may we not conclude, that there is no hope of recovery ; For Christ can convey fresh sap, into such withered Souls, and cause dry bones to live and flourish again, if they be not desperate enemies to themselves, by an utter refusal of sitting under the sound of Propheſie : Indeed professors may sin at such a rate, after light received, and truth affectionately professed, as to expose themselves unto that soul-confounding censure, of *Anathema*, *Maranatha*, by which they are irrevocably bound fast, till the Lord come. *Jeremi* 1, and my soul bleeds but to mention it ; As that which is full of horror and astonishment : let blasphemers of the spirit, desperate Apostates, finall revolvers, and such as cannot repent, take it as their terrible portion to all eternity.

Ezek. 27.
The third excommunication.

1 Joh. 5: 16
Heb. 6. 4, 5, 6. & 10.
23, 26, 27,
28, 29.
Mat. 12.
31, 32.

But for the excommunicate sinner, who is once sensible of his Souls sickness, and sits mourning and dejected in some corner, within the sound of the word, he shall undoubtedly (through persevering grace) have choice experience of the ensuing Soul-comforting ordinance, of

Restoring of members.

And here I cannot sufficiently admire divine providence, in bringing two penitent Souls to my Prison-house, in the very instant

instant as I was about to conclude Church censures, they having been cast out for some years. yet waiting upon the word preached, and humbly suing for restoration, When in the same juncture of time, the Lord was pleased to refresh my soul and body, by the comfortable visit (from far) of my dearest companion in the work of the Gospel, with another beloved Minister, by whose seasonable assistance, the sad censure which had sat heavy upon the foresaid broker-hearted persons, was solemnly taken off, *in the saving Name of our Lord Jesus Christ*; and the door of re-admission graciously opened to full communion, to their exceeding joy, and all that were present; and we are assured there is great joy in the presence of the Angels of God, to see such stragling sheep, return to the Shepherd and Bishop of their Souls, whose tender bowels are so affected with penitent prodigals, that he hath commanded this to be recorded. *Sufficient to such, is this censure - So that ye ought to forgive, and comfort them, lest perhaps such should be swallowed up with ever much sorrow*, and beteeches his spouse to confirm her love towards them, with this assurance to his Ministers (who in his person absolve sinners); *Whosoever sins ye remit they are remitted unto them*, wherefore let us humbly and affectionately exhort all the faithful stewards of Christ house, to have an

Luke 15.
7.10.

1 Pet. 2.
25.

2 Cor. 2.6.
vers 7,8,

eye Discip

eye to ſuch as are cut off, obſerving their frame of ſpirit, and what their attendance is upon the word, with the current of their converſation, and if you can but diſcern the leaſt deſire or endeavour in them, to ariſe and go from amongſt the ſwine, to their dear Saviour; while they are yet a great way off, you muſt run to meet and embrace them, even as you would have God to embrace you, otherwiſe you muſt expect ſuch like re- Ezek 34. proof as this; *The deſſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt, but with force and with cruelty have ye ruled them.* Tis dangerous to expoſe Chriſts ſheep to be devoured by the Beaſts of the field, while none do ſearch nor ſeek after them; True Shepherds muſt be like the good ſamaritan, pitifully powring oyl and wine into wounded ſouls; and labouring to recover them, that with joy they may be brought home, to their firſt husband, who will richly recompence ſuch faithfull and painfull labourers, with everlaſting glory.

As it is the duty of true Churches to reſtore leſt diſorderly members, and receive re- turning prodigals, ſo our gracious Lord hath opened a door of liberty for his ſincere eye diſciples.

With-

defective.

2 Cor 1.
24.Heb. 10:
19, 20.

Act. 2. 4.

Withdrawing from disorderly Churches.

It was never intended by our Prince, to make Churches the Prisons of his free-people, who cannot confine their enlightened consciences to Antichristian customs, I suppose the prelacy of England (when first they separated from Rome) judged it unreasonable to be constrained to continue in that communion which their conscience was satisfied to be corrupt; Then why should they or any who have separated from them, *exercise dominion over the faith* of such as have received further light from the Lord? The Church of the Jews was once truly constituted by God himself, but when the Spirit of Illumination had made more clear discoveries of the new and living way, it was undoubtedly the duty of the particular members, to withdraw from their communion; For *with many words did the Apostle testify and exhort, saying, save your selves from this untoward generation.*

If then it were a righteous thing for private persons, and single Disciples, to withdraw from a Church, fairly founded and framed by the finger of God, when they refused the further manifestation of his mind and will, much more ought every enlightened believer, to leave such societies, as were never truly built upon a

the Foundation Precepts and Principles of the
 Apoſtles and Prophets, only we muſt beware
 of any raſh or ſudden forſaking of ſuch a
 people, in whoſe communion we have
 enjoyed heart-refreſhings; For our God
 (who cheared the ſoul of Solomon, even in
 the high place at Gibeon, before the Temple
 was built) hath long waited to be gracious
 unto us, whiles we were as groſſly ignorant
 of the truth; Wherefore we muſt labour
 diligently with prudence and patience to
 inſtru& and ſtrengthen our brethren in any
 truth unto which we are converted.

Eph. 2. 20.

1 Kin. 3. 5.

Luke 22,

32.

As for inſtance, if the Lord hath graci-
 ouſly enlightened a Diſciple in that firſt
 glorious and comprehensive truth of the
 ſeventh day Sabbath (which is one of the
 ten commandements proceeding immedi-
 ately from his own mouth) he muſt re-
 member how long himſelf hath been in E-
 gyptian darkneſs; and therefore uſe all
 poſſible endeavours, by meek and ſweet
 perſwaſions, conferences, prayers, and pre-
 ching (if he be capable) to inform his
 brethren; And if they appear of a Mount Sina
 ſpirit intreating that the word may
 be ſpoken to them any more, and cannot en-
 dure that which was commanded, yet the meek
 ſpirit of a Moſes may do much in diſwa-
 ying them (at leaſt from ſervile labour on
 the ſeventh day, becauſe it offends ſuch as

Heb. 12:

19, 20.

Rom. 14.

1 C.

or. 8.

C c

they

Ex 16. 17. they judge weak for observing it, and if they
 Ex 5, 6, 7. refuse, so that he cannot in conscience be
 one body and bread with persons so leaven-
 ed, yet he ought to wait upon all means
 Ezek. 20. with them, wherein he may keep himself
 24. & 32. pure.

26. But if passion and obstinacy prevail in
 Mark 2. them, and they persist in opposing, polluting
 28. (and hiding their eyes from) the sanctified
 Sabbath (whereof Christ is the avowed Lord)
 the rule lyes fair before us; If any man
 teach otherwise, and consent not to wholesome
 words, even the words of our Lord Jesus Christ,
 1 Tim. 6, 3 and to the doctrine which is according to God-
 4, 5. lineſs, from such withdraw thy self.

I have fully proved in my book of the
 Sabbath, that it is a wholesome word, yea and
 Mat. 24. 20 one of the words of the Lord Jesus Christ,
 and an undoubted doctrine which is accord-
 ing to godlineſs; and therefore tis time to
 withdraw from such as cannot endure to bear
 of it, but passionately oppose it or any other founda-
 tion precept, or principle; This manner of
 withdrawing God doth own and honour
 as that which is performed orderly and
 sincerely, but any other is abominable in
 Joh. 1, 2. his eyes, being done perversily; like those
 12. that went out from us, but were not of us; for
 if they had been of us, they would no doubt have
 continued with us, but they went out that it
 might be made manifest that they were not of us.

of us ; Such sad back-sliders are better lost then found, who shall shortly feel, that it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them ; Such dogs as shall return to those Parish traditions which they have vomitted up, and such swine as will wallow in the dirty delusions of that foul spirit, who hurried the swine headlong into the Sea, are by Apostolical counsel to be accursed, as those that are removed to another Gospel.

2 Pet. 2.
20, 21, 22

Gal. 1. 6, 7,
8, 9.

Oh that the fearfull apostacy of time-serving professors, may be a warning to all believers ; An hour of temptation is come upon us, to try them that live upon the Earth, but such as keep the word of Christs patience, have a precious promise of preservation ; Now Christians, even now the just shall live by faith, but if any man draw back, the Lords Soul shall have no pleasure in him. Wherefore I beseech you (for your souls sake, whatsoever you suffer,) Forsake not the assembling of your selves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching ; For if we sin willfully after that we have received the knowledge of the truth, their remaineth no more sacrifice for sin, but a certain fearfull looking for of judgement, and fiery indignation

Rev. 3. 10.
Wite 14. 12

Heb. 10.
38.

Heb. 10.
25, 26, 27.

tion which shall devour the adversaries.

Exo. 8. 25,
25, 27.

Deut. 4. 5,
6, 7, 8,

Act. 4. 32.

If your assemblies and services be so abominable in the eyes of the Egyptians, that you cannot sacrifice to God in the Land; *but the people will stone you*; Rather leave your Country and your fathers house, then starve your souls by neglecting your assemblies. Let not the flesh-pots of Egypt be preferred to your service of God in some desolate wilderness; Christs presence will be better to you, than Englands pleasures; A gracious deliverance from the corrupt Laws, forced tythes, and other oppressive customs of our native country, together with a pretious opportunity to advance the *incomparable laws of the God of Israel*, will be such spring-tides of mercies, as shall exceedingly surmount the currant of all our miseries; Some are so enamoured on the perfect beauty of Christs primitive spouse, as to desire all things common (that are communicable) who may freely enjoy the privilege (if they esteem it so.) God hath left all to their just liberty; such as are for community and have all one heart, may (if the please) have all one purse, while those that prefer propriety, may make the best improvement of whatsoever talent the Lord hath lent the m, and comsordly enjoy their purchased Church-

Church-communion; neither hath Christ only priviledged his people with the peculiar Soul-refreshings of their own single society, but hath plainly prescribed and pointed out unto us the blessed advantage, of

Confociation of Churches.

Look how many *virgins* are redeemed *fr m among men, as first fruits unto God and to the Lamb* [planted in distinct gardens of spices] and so many are the loving Sisters, to afford mutual assistance upon all occasions. When the light of the glorious Gospel shall begin to shine into the (longed-for) *Jews Souls*, we shall soon understand the mystery of the *three-score Queens*, and as clearly discover the *four-score Concubines* to be such congregations as are not built upon all the Foundation precepts and principles of Apostles and Prophets, but like *foolish virgins*, have something to buy when the *Brids-groom* comes, while the fullness of the *Gentiles* shall so exceedingly encrease (as a flowing stream) that we shall behold *virgins without number*, who shall enter with the *Bride*, full of joy and gladness, into the *Kings Palace*.

Wherefore it concerns such virgins (as expect to be *Eternal companions*) freely to communicate all possible assistance to each other, either by way of Counsel,

Rev. 14. 1.
2, 3, 4, 12.

Cant. 6. 8.

Mat. 24. 9, 10.

Isa. 66. 12
with Ro
11. 25, 26.

Psal. 45.
14, 15.

Act. 15.
22, 31, 32.

and comfort, like the Church of Jerusalem to Antioch; or mutual visits and affectionate embraces of Ministers and members, with contribution (upon just occasions) like the fruitful Churches of Macedonia to Judea, with whatsoever else may advance the interest of our Lord and Law-giver, or tend to establish the Temple of the Tabernacle of the testimony, which hath now in heaven been opened; And no sooner opened, but behold (ye separate Disciples) The Temple is filled with smoke from the glory of God, and from his power (who will speedily appear) For the present Proclamation prohibits you to meet in your usual Assemblies, and I am perswaded few will be able to enter into the Temple (state again) till the seven Plagues of the seven Angels which come out of the Temple are fulfilled.

Take heed I beseech you of resting upon any Arm of flesh, But roll your selves upon the Lord, who will smite the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. I must tell you plainly, that my expectation is A Jehoshaphats dispensation, and I am perswaded multitudes are already met in the very place which God will make a notable valley of decision. There are strange and wonderful signs in view, terrible storms both natural and mystical, The Sea and the waves rearing

Isai. 31.4.

1 Chro. 20

12. 22, 23.

Joel 3 20.

14.

ing, and mens hearts failing for fear, but look
up dear Christians, and lift up your heads, Luke 21.
for your Redemption draweth nigh. 25, 26.

It were an excellent time (if God saw
good) to depart fairly out of the world,
before further trouble; and indeed it is
very seasonable to be much in meditation
of death, as the welcome door that opens
to the onely quiet happy everlasting life;
In order unto which I shall (in the Lords
strength) conclude this Temple work,
with the last excellent sin-pardoning Go-
spel Ordinance, of

Anointing with oyl.

Is any sick among you? let him call for the Jam 5, 14.
Elders of the Church, and let them pray over 15, 16.
him, anointing him with oil in the Name of the
Lord, and the prayer of faith shall save the
sick, and the Lord shall raise him up, and if
he have committed sins, they shall be forgiven
him; confesse your faults one to another, and
pray one for another that ye may be healed.
Here's a blessed appointment of an infal-
lible Apostle, plain and clear, which be-
longs not to any that are out of Christs
Garden, for to such onely appertains
Imposition of hands, and this the blessed Mark 16.
Apostle practiced upon the Father of Pub- 18.
lius, praying and laying hands upon him, Act. 27 8
whereby he was healed; as many have
been also in our dayes; who have waited

upon the means, without which, there's no ground to expect the mercy.

First The
Subject.

But the proper ſubject of this merciful Ordinance, is *a diseased or i-firm Church-member*; yet I do not think that for every light distemper the same should be used; onely in such weakness as requires the help of Physick, and then we are first to fly (upon the wings of faith) unto him,

2 Kin. 1. 3

2 Chro. 16

12.

Second

The duty.

Ephes. 4.

12, 13.

First
Faith.

Math 21

21, 22.

Mark 6. 5.

Second.

Confessi-

on.

who thus graciously calls upon us, *Is any sick among you? Christian, be of good comfort, 'tis thee he calls for*, and therefore neglect not thy duty, to call the Elders of the Church; for while Saints are subject unto sickness, Elders shall assuredly continue in Christs house; whether then there be one or more Elders, do thy duty in waiting upon the Lord, according to his word.

Only do it in faith, in the lively actings whereof any *mountain* (with submission to Gods secret will) may be removed, but through defect of faith, we read that Christ himself could do but few cures; And with faith thou must joyn confession of fault. If any sin clog the soul, or be any cause of the sickness, expect not healing without the discovery of such corruption: for this is a conditional part of the duty, *confesse your faults one to another---that ye may be healed*; fail not then to inform thy Phy-

fician

firian where thy pain is, when the dis-
 eased person hath faithfully and plainly
 performed his part, then follows the elders
 Office, which begins with that powerful
 engine of Prayer, by which *Joshuah stayed*
the Sun and Moon in the Firmament, and
Elias shut and opened the heavens; But it is
 onely the effectual fervent prayer of a righte-
 ous man that can avail, for we know God
 beareth not sinners, but if any man be a wor-
 shipper of God and doth his will, him he bear-
 eth; wherefore that Elder who is obedient
 to Christs commands, may build upon his
 blessing, and so with faith and hope pro-
 ceed to anoint the sick with oil; God hath
 joyned prayer and anointing with oyl
 together, and therefore let none presume
 to put them asunder; He that appointed
 water in Baptism, and bread and wine
 for the Communion, hath also instituted
 this significant element of oil, for such as
 have already received the unction from the
 holy One, by those Olive branches, through
 the seven pipes, filling the bowl of the Candle-
 stick; For it is the saving name of the holy
 One alone, which conveys healing, and
 not any power or vertue at all in the Crea-
 ture (no more then was in the waters of
 Jordan to heal the leaper) and therefore with
 great reverence, faith and fear, is this Or-
 nance to be Administred; Anointing him
 with

The El-
ders of-
fice.

First
Prayer.

Jam. 5.
16, 17.

Joh 9. 31.

Second
Uction.

1 Joh. 2.

20. 27.

zech. 4. 29

3. 11, 12.

2 Kin. 5.

10.

Act. 3. 6.

16. & 5. 15

with oyl in the Name of the Lord.

And now the Disciple having discharged his Conscience, and the Elder solemnly performed his office, may groundedly expect the performance of the precious promise, *That the Prayer of faith shall save the sick*: for Christ will not fail on his

Third
Christs
Promise.

First
Pardon.

Mat. 9. 2.

Second
Healing.
Mat. 8. 3.

Mark 8.
24. 25.

Mat. 15.
28.

2 Tim. 4.
20.

part, but will certainly (in the first place) save the soul from sin, without which the sick would be miserable; Thus he began the cure of *Paralytick* person, *Son, be of good cheer, thy sins be forgiven thee.* Secondly, If he have any more service for such a Disciple in this world, he will undoubtedly raise the body from sickness, and that sometimes immediately; *I will be thou clean.* Sometimes more leisurely, as on the man who at first touch, *saw men like trees walking*; and at the second touch *saw clearly*; other whiles our Lord will try our importunity, by his refusal for a season, and if the soul persist in supplication, he cannot but cry out at last, *O woman great is thy faith, be it even unto thee even as thou wilt*; undoubtedly *Paul* neglected not the means to heal *Trophimus*, whom yet he left at *Miletum Sick*; And therefore we may not say the Ordinance is ceased, if healing do not presently ensue, for Disciples must have a time to die.

It may abundantly suffice that multitudes

tudes of witnesses can testify of the wonderful power of the Lord in raising very many before our eyes, who have had the sentence of death in themselves, and in the judgement of all about them; that presently have recovered perfect health, upon their obedience to Christ in this Ordinance, But were I assured of death, yet would I honour my Redeemer in this Duty, and prize it as my high priviledge, to lay hold of this gracious promise, *If he have committed sins they shall be forgiven him;* and though I were onely anointed unto my burial, yet his word being upon Divine record, *that the Prayer of faith shall save the sick, and the Lord shall raise him up,* I would firmly believe, that so sure as I had obeyed his command, in being anointed with oyl, even so sure will he raise up both body and soul, in the first resurrection unto everlasting life. Amen. Lord Jesus, Amen.

As there are thousands that do exceedingly slight this excellent ordinance, so there are some (choice spirits) who (seeing such a mighty presence and power of God in it) do wholly refuse all other Physick; But although I also have beheld the Lords wonders this way, yet I must confess my present perswasions are, that we may no more omit the moderate

Rev. 22. 1.
& 21, 22.

Cant. 4. 6.

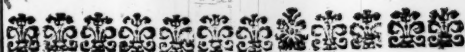
moderate use of Medicine (if at any time need require) after attendance in this divine duty , then we may slight our natural sustinance, after receipt of the Lords Supper; Possibly it may be my weakness, requiring a spirit of forbearance in dear brethren , with whom I shall patiently expect that approaching glory, when the Nations shall be sufficiently healed by the leaves of the tree of life, springing by those pure christal streams, which pass through the streets of new-Jerusalem; In which tryumphant state, we find no Temple, for the glorious author will put an end to all Gospel Ordinances , and immediately manifest himself to his Saints for ever. In the mean time, it will be our high honour to attend continually in his Temple of living stones, concluding with a spouse-like resolution , untill the day break, and the shadows flee away, I will get me to the Mountain of Myrrhe, and to the Hill of Frank-incense.

Besides many litteral escapes, and mis-pointings;

The Reader is desired to correct these:

P Age 38, Line 3, Read, Christ and. line 17, r, which by, p, 49, l. 1, r, made gold, l. 13, r, house; p, 80, l. 13, r, for men, p, 82, l. 2, r, is called, p, 101, l. 31, r, to pray, p, 107, l. 3, r, on to Obedience, p, 116, l. 1, r, Acts 19. 5, 6, p, 119, l. 19, r, not only, p, 121, l. 13, r, 7000, p, 140, l. 15, r, external, p, 245, l. 16, r, losse of liberty, p, 371, l. 20, r, candor.

A Song



A Song of *Sion*; Breathed forth by
the brooks of *Babylon*.

1. **T**He Pattern of our house appears,
in woful troublous times,
With incense run, the Plague's begun,
Lord hear; Lord heal our crimes.

2. Thy Temple, O Eternal King,
Compaſſi of lively ſtones,
Condemn'd to die, in valley's lie
like dry and ſcattered bones.

Each family apart complain,
as ſad forſaken doves;
Our foes deſace that pleaſant place,
where we enjoyn'd thy loves.

Our Teachers are in corners caſt,
the watchmen ſpoil our vail;
Our bowels bleed, help Lord with ſpeed,
leſt hope and faith ſhould fail.

Thy glory and approaching power,
O thou conſuming fire,
With ſmoke doth fill that holy bill
which longing ſouls deſire.

Ezek. 43:

10.

Dan 9. 25.

Num. 16.

46.

Pſ. 44. 26.

1 Cor. 3. 17

1 Pet. 2. 5.

Pſal 74.

2. to 9.

Ezek. 37.

Zech. 12.

12.

Eze 7. 16.

Jer. 12.

10. 11.

Cant. 7. 12

Iſai. 30. 20

Cant. 5. 7.

Jer. 4. 19.

Iſai 57. 16

Rev. 15. 8.

Heb. 12.

29.

Iſai. 6. 4.

Pſal. 63.

6. If 1. 2.

1 Pet. 4.
17.

Rev. 15, 8.

& 8. 13.

Zech. 12, 3

Psal. 7. 6.

Isai. 7. 4.

Psal. 9. 19.

20.

Hag. 2. 6.

Pl. 42. 11.

Rev. 1. 11.

& 7. 17.

Psal. 10.

74.

6. If none can Temp'le state attain
till all thy wrath descend,
Then W O, Sad W O, most direful W O,
to such as Sion rend.

7. Arise Jehovah, clear our coasts,
let smoking fire-brands know,
They are but men; and once agen
let Gospel-mercies flow.

8. That drooping souls may spring and praise,
O Lamb of God release
Our hearts from fears, our eyes from tears,
restor ng Temple-peace.

A Few

A Few Flowers gathered up and down in
Christs Garden, for the bosom of his
beloved.

Sweet Christ, let those pure lips of thine,
my soul with kisses greet,
For better is thy love then wine,
thy balms yield Savours sweet.
Thy name, as ointment poured out,
makes virgins dearly love,
Draw me, wee'l follow thee about,
as grace our souls shall move.

Into his chambers, Christ my King,
conducts me with delight;
Not wine love, makes like love spring
in minds that are upright.

Tell me (my souls beloved guide)
where flocks at noon find rest;
For why should I be turn'd aside,
who long to be thy guest?

Thy presence, at thy table Lord,
(to sit and sup with me)
Doth cause my spikenard to afford,
sweet odours unto thee.

Come Saints, adore King Davids Son,
and sweet Hosanna's sing;

*In Gods Name comes this blessed One,
Hosanna to our King.*

*While under his delightful shade,
my soul her self doth cast,
O how divinely sweet is made,
his Fruit unto my taste!
With Flagons from thy lively spring,
support thy panting Dove;
With Apples, some sweet comfort bring,
for I am sick of love.
Awake O North-winde swiftly move,
come Southern gales and blow
Upon thy Garden-knot of Love,
that Odours forth may flow.*

*Thou feed'st among thy Lilies fair,
while we on thee have fed,
Dear Lord, come gather Lilies here,
upon thy spicie bed.
As a young Hart (most swift in flight,)
on fragrant Mountains move;
Come, like a Roe, my hearts delight,
make hast, my Lord, my Love.*

Amen.

FINIS.

